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The Expository Times

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Following upon the article 'The Personality of Ezekiel—Priest or Prophet?,' by the Rev. Harold Knight, M.A., B.Litt., D.Phil., B.D., Sixth Form Master at The King's School, Canterbury, in the February number of The Expository Times, comes a volume from the same author, entitled *The Hebrew Prophetic Consciousness*.[1] This is no ordinary book. Indeed, it is of such quality that we find ourselves wondering whether, in the particular field of study with which it deals, namely, Hebrew anthropology and psychology and their theological implications, the mantle of the late Principal H. Wheeler Robinson has perchance fallen upon Dr. Knight.

In his Prolegomena Dr. Knight acknowledges his principal debt to Wheeler Robinson, though curiously, in the two places where he mentions him, he gets his initials in the wrong order! Equally curiously, he never mentions Dr. Theodore Robinson, whose name is so closely associated with some of the problems with which he deals. Indeed, the book is sparsely documented, the only extended references being to three Continental scholars, Jepsen, Hölscher, and Heschel. This is not to say that Dr. Knight has 'lifted' their stuff, after the manner of scholars two or three generations ago, of whom Peake used to say that if they knew German they could 'lecture with great originality!' On the contrary, with Hölscher and Jepsen the author is in sharp disagreement. He has, moreover, a right to be sparing of footnotes, because his work has a quality of originality about it, and he is obviously a thinker of considerable powers. What he gives us is not easy reading, though many passages towards the end rise to something like eloquence. But, for the convenience of the reader, the main argument is preceded by a very clear Synopsis of Contents.

What, then, is the book about? It starts from the basic assertion, so often made by Wheeler Robinson, that 'the Hebrew conception of the personality of man is that of an unbroken integrated unity which is identified with the animated body.' This is in clear contrast with the Greek conception of man as an incarnated soul. Again and again Dr. Knight reverts to this distinction, which carries with it the consequence that the prophets' encounter with God was fundamentally different from that which is characteristic of ecstatic mysticism, in which the soul seeks 'to realize its inherent divinity by becoming re-united with its divine source.' Like every other writer on the subject, Dr. Knight is in difficulty over the 'much-abused term "ecstasy,"' which is Greek both in derivation and in its associations of ideas, but which nevertheless is widely used in discussions about Hebrew prophecy. He entirely disagrees with Hölscher's 'ecstatic' theory, while at the same time admitting that even the 'writing prophets' (is this a misnomer, or is Dr. Knight only using the term as one of convenience?) were subject to states of mind which were psychologically abnormal, and for which the word 'ecstasy' in the popular sense may conveniently be employed. Nevertheless, such 'ecstasy' belonged to the circumference rather than to the centre of the prophetic consciousness.

In what does the ultimate ground of the prophetic consciousness consist? 'It consists in an immediate and experimental knowledge of God.' To the objection that 'this is to entangle the prophetic consciousness in our modern subjectivity, whereas the real *locus* of prophetic revelation is the external event,' Dr. Knight replies that 'the adequate appreciation of such revelatory events depends upon the divine illumination of the prophet's mind under the impact of his communion with God. . . . Thus we are thrown back upon that which constitutes the fontal spring of all prophetic truth, viz., the soul's confrontation of God in the deepest zone of its life. This experience is central and determinative of all else. . . . The prophetic oracle proceeds from such an intensification of consciousness as ultimately enhances and quickens all the faculties of the mind. But everything

[1] Lutterworth Press; 10s. 6d. net.

flows from this original personal apprehension in which the soul becomes vividly aware of the presence and character of its God.'

The theological implications of this prophetic consciousness are developed in six chapters entitled respectively, 'Revelation and Authority,' 'The Nature of Man and its Relation to God,' 'The Personality of God,' 'Divine Pathos,' 'Time and Eternity,' and 'History.' No account within the compass of what is possible in these days of paper restrictions can do justice to these chapters. They take us far beyond what is usually found in books on the Old Testament—though they never cut adrift from Old Testament moorings—and they ought to be pondered by every theologian. If the central fact of the prophetic consciousness is what Dr. KNIGHT says it is—and most Biblical scholars will agree that it is—then it is clear that we cannot grasp God by intellectual speculation, or, indeed, in purely intellectual categories at all. 'Man, for the Hebrew, is an indivisible unity whose thought is interfused with feeling and whose feeling is inseparable from his thought.' As to Revelation: 'Revelation is not the quasi-magical impartation of abstract truth but such an apprehension of living truth as is integral to the soul's dynamic experience of fellowship with God.' As to the Nature of Man: 'The spiritual receptiveness of the prophet argues some kind of kinship between man and God.' As to God Himself: 'The idea of the personality of God is central to the theology implied in the prophetic consciousness.' As to Divine Pathos: 'God is revealed to the prophets, not in the hidden changeless simplicity of His eternal being, but in the specific and pathetic determination of that being by the world of man. . . . The passibility of God which is thus implied conflicts with the affirmations of traditional and classical Christian theology which is rooted in the Greek conception of divinity as changeless.' As to Time and Eternity: 'The prophetic awareness of God is the awareness of the divine demand mediated through some time-situation, a right reaction to which is the means whereby man realizes his fellowship with God . . . time has ontological reality because it is taken up into the heart of eternity itself.' As to History: 'The view of time and eternity as vitally interrelated is one which gives birth to the conception of history. Whereas the historian interprets events in terms of their immediate psychological, biological or economic causation, the Hebrew prophet interprets them in terms of their ultimate determination in eternity.'

The concluding five pages of the book are headed 'Towards a Hebrew-Christian Metaphysic.' To have attempted such a thing was a bold undertaking. It has been undertaken 'in the conviction that the Christian Church to-day, perhaps as much as in the decline of the Middle Ages, needs to be quickened and spiritualized by a fresh penetration to the depths of Biblical religious experience. By this is not meant simply a revival of "New Testament Christianity" as that phrase is generally understood in modern humanistic culture, but a new understanding of the creative religious faith which informs the Hebrew Bible.' Ecclesiastical and dogmatic theology has been far too long petrified, rationalized, and hellenized by the impact of Greek culture, with the result that 'the creative genius and its original interpretation of man and his destiny, *which are integrally connected with the religious consciousness of Israel*, are obscured.' The way to the truth, even to a proper understanding of Christianity, lies through the Hebrew prophetic consciousness. Despite a few slips, for example, 'antimony' for 'antinomy' (p. 174), this is a fine book.

In Principal George S. DUNCAN's Croall Lectures, *Jesus, Son of Man*, recently published,[1] considerable space is given to a study of John the Baptist and his relations to Jesus. It is affirmed that in three respects the commonly accepted interpretation of John's message wants correction. In the first place, John's preaching was ethical to the core. No doubt it had an eschatological character, proceeding as it did from an overwhelming sense of the nearness of Divine judgment. But that did not obscure for him the vision of a righteous God who is seeking to win for Himself a righteous people. The call for repentance was full of moral urgency, and we see John showing how repentance ought to work out in daily life: 'tax-gatherers are not to practise extortion, soldiers are to refrain from violence in their dealings with civilians, and the ordinary man must be ready to assist his needy brethren.'

In the second place, if John's preaching is not properly described as eschatological rather than ethical in its emphasis, neither is it properly described as essentially a message of judgment. Every great prophet must indeed have a message of judgment, but at the same time must have more than judgment to proclaim. Just as Amos and Malachi were at once proclaimers of judgment and promisers of deliverance, so was it with John. And, further, as the Second Isaiah spoke not so much of the day of the Lord as of the way of the Lord, so John also declared God's purposes of

[1] Nisbet; 16s. net.

salvation and sought to prepare for them the way.

In the third place, it is another frequent misinterpretation of the ministry of the Baptist that he regarded himself as a forerunner of the Messiah. But where, says Dr. DUNCAN, is there any clear reference to a Messiah in the Baptist's preaching? No name or title is given to the 'mightier one' who, equipped with greater power, will use a more potent form of baptism. It may be that John here refers to the ideal Servant of Jehovah in Isaiah's prophecies, but more likely he has in mind the promised Elijah of Malachi. He appears to have been greatly influenced by the story of Elijah—'*e.g.*, the dress which he wore, his choice of the Jordan-valley as the scene of his mission, and his fearless stand against the king and the religious leaders of his day.'

We are asked to picture John and Jesus together, at the beginning of Jesus' ministry, 'pondering deeply on God's purposes for Israel and for the world, giving special heed to the glorious hopes that were opened up by the prophecies of Isaiah and Malachi, and eagerly looking forward to the coming not so much of a Messiah as of a Prophet who should prepare the way of the Lord, and turn the hearts of the fathers to the children and of the children to the fathers. And, having seen the Spirit descend on Jesus, John knew that Jesus was indeed the One for whom they were looking, the elect Servant, the prophet like unto Moses, the promised Elijah.'

As for the identification of John himself with Elijah, this mystical thought was expressed by Jesus on a later day when John lay in prison. It may be taken to mean that Jesus sees in the mission of the Baptist a culmination of the whole prophetic movement, and a prelude to the inauguration of the Kingdom or Rule of God. And if this is the significance of the Baptist, what of Jesus Himself? If John is the Elijah who should prepare the way of the Lord, then must not Jesus be the Messiah? Yes, says Dr. DUNCAN, if men can so 'receive it,' *i.e.*, if they care to accept the truth in that guise.

'But,' he adds, and what follows is characteristic of his book as a whole, in which Jesus is represented as neither inviting nor accepting any name or title in explanation of His authority: 'But neither in the one case nor in the other does Jesus make this part of His message. Such designations in themselves mean nothing to Him; His concern is for the life which justifies the designation. If men are looking for an Elijah *redivivus*, they are invited to see that their expectation has been fulfilled in the Baptist. Similarly, if they are looking for a Messiah, Jesus would have them recognize that His ministry is truly messianic. But Jesus does not Himself indulge in such speculations, nor does He encourage them in others. The one vital thing for men to know is that God Himself has drawn near for their salvation; and nothing ought to be allowed to come between them and the acceptance of what God has to give them.'

Literature.

CHURCH REUNION.

THIS book, *The Reunion of the Church*: A Defence of the South India Scheme, by J. E. Lesslie Newbigin, Bishop of Madura and Ramnad (S.C.M.; 10s. 6d. net), is by a Church of Scotland missionary who has had much to do with the Union negotiations in South India. Its value is not, however, limited to the churches of that particular area. Its author, now a Bishop of the South Indian Church, has written it believing that its subject is, as he says, 'a living issue for the whole Church' and provides an occasion for a discussion of the theological questions involved in the whole reunion movement. It is certainly no disadvantage that here these questions are considered in relation to a concrete situation. Theological issues in all the Church's history since the days of the Apostles have found their solutions in such concrete situations. Nor have the controversies that the South Indian Union raised been yet disposed of; they have soon to come before the Lambeth Conference for a decision which may prove to be full of significance for the Re-union of the Church.

Bishop Newbigin writes as one who is fully aware of the theological issues involved, but at the same time he sees clearly that, as he says, 'the South India Scheme is not an essay in theological synthesis.' 'It is a scheme for ecclesiastical union, the result of a real situation of the Church *vis-à-vis* with the world.' The approach to union, as he continually reminds us, has to be made by us, keeping in mind that 'the Church is not primarily an association based on agreement about theological propositions. It is a unity of persons in the body of Christ.' This has always to be kept in mind, but at the same time we must not forget that, while the faith by which the saints have lived is not 'a dead creed,' it involves a creed and that creed must be proclaimed. 'The Church will confess truly when she keeps her eyes on the object of her faith—the revelation of Jesus Christ.'

The controversies that have gathered round the South Indian union issue from the various emphases given to these and other aspects of the Church's life and the Church's duty. Thus the Church is not only an institution with continuity from its beginning—though it is that if it is the Church of the living Christ. To say that it is ' the extension of the Incarnation ' is to forget that it is a sinful Church. It cannot replace Christ. So also the creeds are not to be considered as compulsory means of ensuring the orthodoxy of those who repeat them nor, as the Church of England itself recognizes, should ' detailed assent to every phrase and proposition ' be required of them. We have to remember always that it is the faith of the members of the Body of Christ that makes the Church and that keeps it a living Church.

Bishop Newbigin's statement is presented throughout with deep religious insight and a sense of what must be central in every such discussion. Controversy has not deprived him of his sense of humour. In criticizing the view that the Church is proved to be such by its continuity as an institution, he quotes ' the popular mediæval conviction that many Popes and Bishops go to hell ' and adds caustically ' there is indeed no reason why, upon the premises we are criticizing, the one undivided Church should not consist exclusively of the damned.'

But Bishop Newbigin is too conscious of the importance of the Church's oneness under its one Lord being restored and of the continuity of its witness, in spite of its s n, being maintained, to be anything but serious in his presentation of his argument. He writes from the midst of a situation which is nearer to that of the Early Church than ours in the midst of the rivalries and sophistications of our later day. It will be well for us if we are willing to look at our problems and duties with his clear eyes and to let this young Church lead us.

NICOL MACNICOL.

STUDIES IN HOSEA AND EZEKIEL.

The late Principal Wheeler Robinson never went to press in a hurry. He would keep a manuscript by him for years before publishing it. Happily, therefore, he left behind him materials which in some measure compensate for his having to leave his projected Theology of the Old Testament unwritten. Nor are these literary remains mere unconsidered trifles, but pieces of finished workmanship. Such are two courses of lectures which his literary executor, the Rev. E. A. Payne, has seen through the press under the title *Two Hebrew Prophets : Studies in Hosea and Ezekiel* (Lutterworth Press ; 6s. net).

The three lectures on ' The Cross of Hosea ' were originally intended as a companion to the other well-known ' Cross ' studies of the author. They were given in 1935 at a Summer School for former students of Regent's Park College. In them we hear the accents of the Scholar-Teacher-Preacher-Principal speaking to those whom he had taught earlier, and who gathered again to refresh their minds and souls after making trial of the vocation for which he had done so much to equip them. Wheeler Robinson was astonishingly widely read, and for this kind of exposition he had a felicity of touch that was almost unrivalled. No one would judge from these lucid chapters that the text of Hosea is so corrupt and difficult as it is, though this is not to say that its difficulties are avoided or glossed over. And, by the way, it is easy to discern, even from these sermons to preachers, the debt which the Anglican Dr. Knight, whose book is reviewed in this number, confessedly owes to his ' revered counsellor . . . the eminent Nonconformist divine.'

The four lectures on Ezekiel were delivered in 1943 at the Oxford Vacation Term of Biblical Study, at which Dr. Robinson was always so welcome and so much at home. Again, they are perfectly suited to their audience. A good deal has been published on Ezekiel even since these lectures were written, but there is every reason to believe that the author had made up his mind on the main problems of this now so much disputed prophecy. His sympathies were with Bertholet's view that Ezekiel prophesied both in Jerusalem and in Babylonia. His verdict on the prophet is that ' If we judge Ezekiel, as we ought, by his place in history, and not by standards of higher revelation, we can see how necessary was his particular form of faith for an Israel not yet ready to inherit the higher hopes of Deutero-Isaiah.' That is true of the book as we have it, even if ultimately we may have to deny more of it to Ezekiel himself than Dr. Robinson did.

C. R. NORTH.

CROALL LECTURES.

The decade that has elapsed since Principal G. S. Duncan of St. Mary's College, St. Andrews, delivered his Croall Lectures in Edinburgh has given him time to view in truer perspective the recent non-conservative movements in Gospel criticism. One thinks here not so much of the ' nineteenth-century liberalism ' and the ' twentieth-century idealism ' (with the scepticism associated with the latter) as of the ' thoroughgoing eschatology ' and the new scepticism that finds expression sometimes in the Barthian theology and as a rule in the Form Criticism. The significance both of Schweitzer and of Dibelius can be better estimated now than it could have been ten years ago.

One must not convey the impression that in *Jesus, Son of Man* (Nisbet ; 16s. net) Dr. Duncan addresses himself primarily to the New Testament scholar. In what he says so ably in defence of his critical standpoint his fellow-scholars should be at least interested. But this is a book intended primarily for the Christian teacher or preacher ; and as such I commend it wholeheartedly. Dr. Duncan is not only a master of clear and logical exposition, but there is to my mind an unusual wisdom and sanity in his outlook, and the whole volume reflects sedulous and loving study of the Biblical documents. As there is no obtrusion of his Biblical scholarship, so there is none of his

theological positions. But the wise reader will have no difficulty in discerning between the lines the elements of a theology at once conservative in essence and liberal in form. It is sufficient to cite the references to the Resurrection, Ascension, and Second Coming of Christ.

The book purports to be a series of studies contributory to a modern portrait of Jesus—not a 'life,' for which the materials do not exist. The first part of the book deals with the historical problem of Jesus and His Message, the second with the Person of Jesus, and the third with Jesus and the Church. In this last part Dr. Duncan turns from the end of the dark tunnel he has been seeking to excavate, which is the story of Jesus, to that other end which is the story of the beliefs, hopes, and manner of life of the early Christians. It is still impossible, as he tells us, to open up a through-passage from end to end.

The main interest and effort of the book is in the discussion of the concepts of the Messiah, the Son of God, the Son of Man, the Lord, the Spirit of God, and the Kingdom of God, though there is also a careful study of John the Baptist. In Dr. Duncan's view the *foci* of the teaching of Jesus are not, as has been said, the Kingdom and the Messiah, but God and Man. In saying so it seems to me that Dr. Duncan does not give its full place to the historic background from which Jesus emerged. Or to put it positively, he tends to make overmuch of Jesus' disclaimers of historic names and titles. No doubt Jesus deprecated the mere ascription to Him of historic names and titles. These had meaning for Him only in relation to the spiritual realities for which they stood. None the less He does not appear actually to have repudiated them.

After all, 'the Son of Man' was a traditional title. Its meaning may not have been well-defined. None the less Jesus did actually put forward a claim to the title (however reticent He was about a claim to that of Messiah). And perhaps more is to be said for taking Son of Man as a veiled designation of Messiah than for Dr. Duncan's separation of the two titles. Dr. Duncan must have felt so when he allowed that although Jesus did not claim to be Messiah His mission and life were messianic. In this instance the essential difference between the substantival and the adjectival is a subtle one, and I doubt if it can consistently be maintained.

But I fear I have ventured into a field where I am only a trespasser. Yet I must add that I like the middle path in criticism that Dr. Duncan usually follows, and with him, for example, would see no real antithesis between the ethics and the eschatology of Jesus, or within the domain of eschatology between 'futurist' and 'realized'—or, for that matter, between a theocentric and an anthropocentric theology.

W. Fulton.

A NEW TRANSLATION.

It has long been a stock Protestant charge against the Church of Rome that the faithful are refused the Scriptures in their own tongue. *The New Testament in the Westminster Version of the Sacred Scriptures*, translated by Father Cuthbert J. Lattey, S.J. (Sands; 10s. 6d. net) is evidence the other way. The aim of the Editors of this Version is to stimulate the study of the Scriptures 'by providing as faithful a rendering as possible from the best available Greek text, and by presenting it with all the aids to intelligibility and readableness which a rational typographical arrangement, plentiful notes and the removal of all arbitrary interruptions of the sense could supply.'

This new book is a small edition of the four-volumed Version completed in 1935. The translation, as indicated above, is made not from the Vulgate but from the original Greek. Each book or group of books in the New Testament is prefaced with a short introduction and summary of contents. There are elucidatory footnotes on the text. The translation is clear, accurate, and graceful. The whole thing is, in fact, well done.

Father Lattey has not swept away all archaisms, for he retains 'Ghost' (though he sometimes writes 'Spirit'), 'publican,' and 'charity.' But if we boggle at 'his kingdom and his justness' (Mt 6^{32}), we note approvingly that *denarius* is rendered 'shilling' as the ointment at Bethany is 'genuine nard,' and that the famous mistranslation in the A.V. of Jn 10^{16} is not reproduced. 'There shall be one flock, one shepherd,' writes Father Lattey. Here is a sample of the translation: 'For the rest, brethren, all that is true, all that is seemly, all that is just, all that is pure, all that is lovable, all that is winning—whatever is virtuous or praiseworthy—let such things fill your thoughts.'

The critical notes and introductions are more of a mixed bag. The faithful are not allowed to know that Mark is the earliest Gospel. Hebrews is ascribed to Paul and dated 59–61. 'Credence can be given' to the claim that the Apocalypse and the Fourth Gospel are both the work of the Apostle John. On the other hand, Father Lattey avows himself a 'South Galatianist,' says that Ephesians may have been a circular letter to the Churches of Asia, and characterizes the Colossian heresy as 'a misguided cult of angels, perhaps connected with the beginnings of Gnosticism.' Beyond any doubt Father Lattey has learned much from Protestant scholars. If, when he comes to annotate the last twelve verses of Mark, he writes: 'These verses have not the same textual support as the rest of the Gospel,' and goes on to quote the Biblical Commission's ruling that they are 'inspired scripture' and that no one can prove 'that Mark did not write them,' who will blame him?

A. M. Hunter.

Lawless Youth (Allen & Unwin; 10s. 6d. net) is a careful conspectus by legal experts of the legislation and court procedure in connexion with young offenders in Britain and a large number of European countries that will be valuable to those concerned with the administrative problems. And every one

should understand the modern view which is that the precise degree of heinousness in the offence or criminal intention or damage done is of little interest or importance. The real point is how this little nuisance or young horror is to be put in the way of becoming a decent citizen. On this there now exists a mass of expert information, and rule of thumb or guesswork methods have become inexcusable.

The Church Book Room Press has re-issued a volume (printed forty years ago) by Dr. W. H. Griffith Thomas called *Christianity is Christ* (6s. net). The mention of a dozen books published in the last twelve years is the ground for the assertion that the Bibliography has been brought up-to-date. The text may interest any one wishing to notice what was a mildly conservative theological position fully a generation ago.

The English Church in the Eighteenth Century, by Principal C. Sidney Carter, M.A., D.D., F.R.Hist.S., was first published in 1910, and fully merited the praise of reviewers. We are glad to see it re-appearing this year in a second edition (Church Book Room Press; 6s. net) and heartily recommend it as an illuminating and scholarly short history of a very interesting period in which religion in England seemed to be moribund, but awoke to fresh vigour.

The Rev. Guy H. King, Vicar of Christ Church, Beckenham, has published a devotional study of the Twenty-third Psalm ('the Shepherd Psalm') under the title, *All Through the Day* (Church Book Room Press; 5s. net). The title gives the clue to the interpretation. Mr. King does not regard the Psalm as tri-partite (the Shepherd, the Guide, the Host) nor even bi-partite (the Shepherd, the Host) but as a unitary composition portraying the Shepherd only. The Psalm is represented as giving a typical day in the life of a shepherd—morning, afternoon, evening. There is much to justify such an interpretation. In any case there is no question as to the devotional value and attractiveness of Mr. King's little book, and we may echo his prayer that 'the Good Shepherd may set His seal on the meditations of His sheep.'

The nineteenth century was the age of the essay. Many of us recall the thrill of Addison's 'Spectator,' of the essays of Elia, of Hazlitt's fascinating and provocative reflections. These were the high lights of our reading. But with the passing of that age there passed also the essay. It is difficult to say why. The essay at its best needs wit and wisdom, and if in our time there is some wit left there is not the same amount of wisdom. And this defect has lessened much of the joy of reading. How delightful was the charm of the essay at its best, and how gratefully we prized the quiet stream of cultured reflection on life and manners, its seriousness lit up with the brilliant *jeux d'esprit* of Lamb and his confreres. All the more welcome is the appearance of a book of real essays—*It Crossed My Mind*, by the Rev. W. S. Handley Jones (Epworth Press; 7s. 6d. net). Mr. Handley Jones has the very precious gift for the essay. He thinks for himself, he has a charming, intimate style, he possesses a pretty wit, he has a cultured mind, and a knowledge of literature that makes many a paragraph bright with attractiveness. He may be discussing onions, or noses, or auto-salvation, or the unco' guid, or the parson's cat, or 'On Meeting Mr. Wells,' but he is always thoughtful and always charming. In short this is a delightful book. It would be a blessing if a book like this were to herald the revival of the essay. But whom have we capable of writing essays? Well, we have one at least.

The difficulty about Hebrew is not so much the language itself as the fact that one cannot read any five consecutive chapters of it without encountering textual problems. The problems of Old Testament text criticism are very different from those of the New Testament, as also is the technique for dealing with them. They are hard enough even for the student who is working with a teacher at his elbow, but it is possible for the unaided learner to fog about for years without really mastering them. Teachers and students alike, especially students who must be largely self-taught, ought to rejoice over *A Primer of Old Testament Text Criticism*, by Mr. D. R. Ap-Thomas, M.A., B.D., Lecturer in Hebrew at the University College of North Wales (Epworth Press; 3s. net). The subject is treated in six brief chapters: (1) The Canon of the Old Testament, (2) Language, Script and Writing Materials, (3) The Vocalization and Standardization of the Text, (4) The Ancient Versions, (5) The Textual Work of the Masoretes, (6) Types of Error in the Masoretic Text. The dust-cover says truly that 'The use of this book will save both the teacher's time and the student's bewilderment when he is suddenly confronted in his studies with the presuppositions and technicalities of his craft.'

Where the New World Begins, by the Rev. James Reid, D.D. (Hodder & Stoughton; 7s. 6d. net), contains over fifty devotional articles, full of gentle and penetrating Christian wisdom, which have appeared recently in 'The British Weekly.'

A beautifully printed and produced life of Christ in the words of the Gospels has been published by Messrs. Hodder & Stoughton (10s. 6d. net). It was originally written down in a prison camp in pencil and on envelopes and all sorts of scraps of paper. When the 80,000 prisoners were brought from Italy by the Germans in the recent World War almost all books had to be left behind. In the nine days in cattle trucks the prisoners could only carry bare essentials. But the New Testament could not be dispensed with. It had become too precious to these men. And, as they learned its priceless value, it was borne in on them that a presentation of the story of Jesus was the one supreme necessity for our world to-day. And so the compiler set to work to produce not a 'harmony of the Gospels' but a single sequence in which

every detail of dialogue and description had its place. The compiler is Mr. Paul Guinness, and the publishers have rewarded his industry and devotion by the admirable form they have given to his work. The title Mr. Guinness has given to his book is *The Christ of All Nations*.

Power from on High (Hodder & Stoughton; 6s. net), by the Rev. Christopher Tatham, M.A., is a devotional study claiming for itself the reality of experience. Its successive chapters, beginning with a reminder to Christians that they are called to be 'Men of God' through Christ, point the way to 'the Action of Men of God,' through the mastery of 'the self we know,' through meditation, and through surrender. The style is thoughtful, simple, and direct, and is admirably well sustained. It is the author's conviction, maintained despite acute distress of mind and body, that the painful experiences of life can bring men near to God.

Professor Edgar Primrose Dickie, M.C., D.D., of the Chair of Divinity at St. Andrews, keeps his heart and mind young by writing Children's Addresses and Nonsense Stories—or, rather, writes them because his heart and mind continue young. An able and attractive volume has recently come from his pen—*The Fellowship of Youth* (Hodder & Stoughton; 6s. net). It consists of sixteen addresses intended for use in Christian young people's groups or by the busy preacher and pastor. They are arranged in the three divisions of The Christian Future, The Christian Festivals, and The Christian Faith. Themes for discussion are suggested. We commend the book as one suitable for the minds of thoughtful youth, and as suitable also for use by those who are studying how to bring the Christian message before the minds of thoughtful youth.

Man as Sinner (King's Crown Press, New York; Cumberlege; 16s. net). by Mary Frances Thelen, Assistant Professor of Religion, Hollins College, Virginia, is a study in contemporary American Realistic Theology. It is claimed that the years beginning in 1932 have been marked by a revival of interest in American religious thought in the doctrine of man as sinner. A group of theologians of whom Reinhold Niebuhr has been the most prominent, but which includes also Walter Marshall Horton, Robert Lowry Calhoun, John Coleman Bennett, and H. Richard Niebuhr, have reacted from the optimism of the Liberal theology, believing that a juster balance between optimism and pessimism is to be found in the traditional theology in its doctrines of the creation of man and his Fall. It is explained that the designation of the new movement as 'realistic theology' refers primarily to its doctrine of human nature, and particularly to its conviction that man is a sinner. It is the aim of this book to discover how the doctrine of man as sinner has been interpreted by the writers above named, what the difference is between their interpretation and that of the older Liberalism, and what changes the new interpretation effects in the current conceptions of God and salvation.

The exposition of Reinhold Niebuhr's theology occupies more space than that of the theologies of the other writers taken together. The work is prefaced by a consideration of the background of the realistic theology (F. R. Tennant, W. E. Hocking, H. S. Elliott, Marx, and Freud here come under review), and concludes with a summary of the teaching of the five realists who have been under consideration. It is a work to be commended for the clarity and carefulness of its expositions, and for its scholarly quality. It is a pity, considering its price, that it had to appear in paper covers.

Lt.-General Sir William Dobbie, G.C.M.G., K.C.B., D.S.O., the heroic commander of Malta's defence, has written an able and forceful book called *Active Service with Christ* (Marshall, Morgan & Scott; 5s. net). He sets out his wise counsels under military headings — such as enlistment, training, battle—and though the scheme might make one fear a forced or long-drawn-out allegory, the effect is an energetic, practical, crisply worded exhortation, clear and direct, undistracted by ornament or speculative argument.

The book includes three short theological chapters which illustrate how satisfying an orthodoxy now deemed old-fashioned can be when it is so centred on the Bible and used with such discernment of the essential matters in spiritual experience. This is a little volume to be read with respect and profit and little dissent even by those whose minds have a wider range.

Towards Adjustment, the Adult School Study Handbook for 1948 (National Adult School Union; limp cloth 2s., cloth boards 3s. net), contains valuable objective studies of William Temple, Eleanor Rathbone, James Maxton, Humphry Davy, and Sir Thomas More. One study of how to adjust oneself to a modern poem points out that the allusion to the flower in T. S. Eliot's lines beginning 'Lord, the Roman hyacinths' contains the following clues: this is a specially fragile and delicate kind, and pure white; the adjective Roman brings in incongruous ideas of power, law, and cruelty. Botanists say the hyacinth has spikes of flowers and spike suggests a spear. Further the flower called hyacinth was said in Greek legend to have sprung from the blood of a slain youth of that name. So to a knowledgeable and agile mind the five syllabled phrase assembles this elaborate complex of ideas. If this is all true the Adult School will help to increase the number of those who prefer such puzzles to cross-words. And there are studies on such lines of Virginia Woolf and D. H. Lawrence. In the study of marriage, quotations from Sarah Bernhardt, Olive Schreiner, and D. H. Lawrence lead on to briefer notes on the teaching of Paul and Jesus Christ.

The aim of the programme is to help those intent on becoming 'more mellow and lovingly wise' as they face the implications of the affirmation 'that there is in every human being . . . an inviolable centre of significance,' and come more

and more to try to feel the very life of a tree or an animal. The book is at its best when it conceives an Adult School as teaching and learning, but seems inclined to think that profound and authoritative views and rich and valuable conclusions may be reached by jejune group discussions. It contains much about the tensions of spiritual life that only earnest writers familiar with the most modern culture could produce. But besides having an inordinately polysyllabic vocabulary it is too introverted and open to the—perhaps in this case profane—criticism of the Comic Spirit which Meredith applied to those who 'supposed that they enjoyed exclusive possession of the Nice Feelings and exclusively comprehended the Fine Shades.'

My Testimony, by Mary Warburton Booth (Pickering & Inglis; 15s. net), promised interesting reading for, like most people, we imagined that this was the famous Mrs. Booth, wife of the 'General' whom many who had no sympathy with the 'Army' or its creed went to hear just from admiration of a great personality and a brilliant speaker. But this Mrs. Booth is a different person—just an ordinary Christian of evangelical views and arresting Christian character. Not so ordinary either. She was in her way a great Christian and writes of her work among the women and girls of India with a simplicity, a modesty, and a charm that are really appealing. The impression she left on those who knew her was that she was 'a personal friend of the Lord,' and this impression is the main one that comes to the readers of her testimony.

Many will welcome the publication of the remarkable series of B.B.C. Talks broadcast in the Home Service programme during the summer of 1947: *What I Believe* (Porcupine Press; 3s. 6d. net). The names of the twelve speakers, whose talks were limited to fifteen minutes each, and who represent many points of view, are: Professor A. D. Ritchie, Bertrand Russell, P. M. Oliver, Monsignor Ronald Knox, Viscount Astor, Professor J. B. S. Haldane, the Rev. Dr. J. S. Whale, Air Chief Marshal Lord Dowding, the Very Rev. Dr. W. R. Matthews, Ivor Brown, Rabbi Dr. I. I. Mattuck, and Kathleen Bliss.

It is a common complaint, even among teachers themselves, that they are insufficiently prepared to give religious education in the schools. That is probably true, at least in England. But there is a rapidly increasing number of books by trained teachers which to some extent supply the deficiency, and a particularly good one is *The Journey of Faith*, by Mr. A. C. Toyne, M.A. (Religious Education Press; 6s. net). This book has great merits. It does not deal with all aspects of a teacher's training, confining itself to what may be called the teaching of religion or doctrine, but in that special field it is admirable. The book has four parts, dealing in turn with Belief, Worship, Right Conduct, and Membership of the Church. And these subjects are dealt with not only positively but suggestively. There are twelve chapters and in each chapter there are, first a statement of truth, then a summary of what has been taught, then passages for study (from the Bible and general literature) with a discussion of special points, and, finally, questions and exercises. Happy the teacher who puts himself under the guidance of this able, broad-minded and competent instructor. Such a book as he has produced should inspire and also enlighten any willing learner. And it may be added that the clergy might do worse than go to this wise helper for hints of excellent sermons.

The Rev. Martin Thornton, a parson with much experience of village life and a highly cultivated mind, has reached a distinctive outlook on the future which finds a religious motive for the revival and preservation of the countryside. Readers of his book, *Rural Synthesis* (Skeffington; 8s. 6d. net), will probably pass through the stages of feeling it high-brow and academic, dull and diffuse, cranky and sentimental, to a revised view that it has prophetic vision and a real message for the times.

The author detests 'the industrial slum' and 'the pretentious little Victorian villa founded upon the pseudo-respectability of modern Phariseeism and decorated only to satisfy the whims of pompous little prudes.' His idea is that rural communities have a 'numinous' quality which can make them capable of constituting the creative remnant, fulfilling a function like monasteries in a former age, making a creative and leavening contribution to contemporary society if they can realize that they are charged with a Divine gift in the fertile soil and called in the co-operative toil of farm and village life to turn it by victorious effort to its best use for man.

He makes pungent criticisms and useful suggestions about the work of a rural minister and the integration of church and village life. More difficult to grasp are analogies he puts forward between certain heresies and mistakes in agricultural economics.

The Teaching of the Church Regarding Baptism (S.C.M.; 2s. 6d. net) is a translation by the Rev. Ernest A. Payne of a lecture delivered by Karl Barth in 1943 to a gathering of Swiss theological students at Gwatt am Thunersee, and subsequently printed under the title *Die Kirchliche Lehre von der Taufe* as No. 14 of the series of *Theologische Studien*, edited by Barth himself. The thesis which is here sustained is that 'Christian baptism is in essence the representation (*Abbild*) of a man's renewal through his participation by means of the power of the Holy Spirit in the death and resurrection of Jesus Christ, and therewith the representation of man's association with Christ, with the covenant of grace which is concluded and realized in Him, and with the fellowship of His Church.' Needless to say, the pamphlet does not make easy reading.

Unsolved New Testament Problems.

The Jewish Background of the Teaching of Jesus: Apocalyptic and Pharisaism.

By Professor W. D. Davies, M.A., B.D., Yorkshire United Independent College, Bradford.

The special problems connected with the teaching of Jesus arise partly from the juxtaposition within it of two things, eschatological concepts and religio-ethical ideals. And it is with an unsolved problem in the Jewish background of Jesus suggested by this juxtaposition that we shall here be concerned. This problem is best formulated by asking how first-century Judaism dealt with the tension between eschatology and ethics, or, more concretely, what the relationship was between Apocalyptic and Pharisaism.

Let us begin by asking what is meant by the eschatological background of Jesus. Schweitzer gives to this question a definite answer. To him the life of Jesus is controlled by a consistent, eschatological dogmatism, which can 'only be interpreted by the aid of . . . Jewish apocalyptic literature.' Jesus 'is simply the culminating manifestation of Jewish apocalyptic thought.' *But this Apocalyptic thought is to be divorced utterly from the Rabbis.*[1] Similarly Otto regarded Jesus as an *'ober g'lila'ah*, a Galilean itinerant preacher of eschatology, an eschatology which contained Hellenistic elements, and also Oriental elements which it shared with the Apocalyptic teaching of the Aramaic and Syriac world. Jesus, the Galilean, belonged to an Oriental—Hellenistic—Jewish Apocalyptic and Gnostic tradition *from which official Judaism had turned away.* Further, Galilee was not Judaized till a century before Christ; its Jewish inhabitants had the character of a Dispersion, and 'were relatively untouched by the direct doctrine and scholastic training of Judæa and Jerusalem.'[2] This sharp separation of Apocalyptic from Pharisaism has been urged by Bousset, who contrasted Apocalyptic, the product of popular circles, with the learning of the Scribes,[3] and by Box,[4] Charles,[5] Herford,[6] Moore,[7] and most Jewish scholars.[8]

To follow Schweitzer and Otto, then, is to sever Jesus from the main stream of Judaism and connect Him with a sectarian Apocalyptic tradition within it. But this the Synoptic tradition of Jesus will not allow us to do, because, in the light of that tradition, this view of Jesus presents three difficulties. First, the insistence of Jesus on religio-ethical ideals becomes a difficulty, because Apocalyptic, while not unconcerned with ethics,[9] is not primarily concerned therewith. It is significant that Schweitzer has to explain away the ethical teaching of Jesus as an *Interimsethik*, and that Otto has to insist that the ethical interest of Jesus is inconsistent with His expectation of the near approach of the End, and is a mark of the irrationality of the eschatological type to which He belongs.[10] *But we must recognize that the teaching of Jesus is not merely of crisis significance but is itself revelatory.*[11] Secondly, the eschatological ideas of Jesus are to be paralleled not from the Apocalyptic literature, but from the Old Testament;[12] and Mk 13^{32} alone should make us suspicious of the authenticity of those bizarre Apocalyptic elements ascribed by the tradition to Jesus. Thirdly, to regard Jesus as an Apocalyptic visionary is to do violence to the tradition preserved in the Gospels in another way. T. W. Manson has protested against the view that Jesus was a simple, untutored carpenter. His humble origin does not imply that Jesus could not have been a scholar (cf. *e.g.*, Hillel and Akiba); Jesus was called Rabbi, and knew not only classical Hebrew but also the Hebrew of the Schools, a language which He used in learned arguments with His opponents.[13]

It is at this point that we can best protest also against any rigid differentiation of the Judaism of Galilee from the orthodox Judaism of Jerusalem. Knox[14] has emphasized that there was no essential dichotomy even between Palestinian and Hellenistic Judaism, and how much less was there then, probably, between Galilean and Jerusalem Judaism. On the one hand, there was a Græco-Jewish atmosphere in Jerusalem as well as in Galilee, and Rabbinism no less than Apocalyptic was open to and receptive of Hellenistic and other influences.[15]

[1] *The Quest of the Historical Jesus*, 365 ff.
[2] *The Kingdom of God and the Son of Man*, 13 ff.
[3] See Kittel, *Die Probleme des palästinischen Spätjudentums und das Urchristentum*, 11 f.
[4] In *Abingdon Bible Commentary*, 843 ff.
[5] *The Apocrypha and Pseudepigrapha of the O.T.*, ii. p. vii.
[6] *Talmud and Apocrypha*, 263 ff.
[7] *Judaism*, i. 127.
[8] *E.g.*, Schechter.
[9] Wilder, *Eschatology and Ethics in the Teaching of Jesus*, 17 ff.
[10] *Op. cit.*, 59 ff.
[11] See W. Manson, *Jesus the Messiah*, 77 ff.
[12] T. W. Manson, *The Teaching of Jesus*, 260 ff.
[13] *Op cit.*, 46 f.
[14] *Some Hellenistic Elements in Primitive Christianity*, 2.
[15] See *Paul and Rabbinic Judaism*, 5 f.

On the other hand, the Synagogue everywhere gave to Judaism a marked unity, and the educational 'system' served the same end.[1] Through synagogues and schools a constant interchange of ideas took place between Jerusalem, Galilee, and other places. Pupils in large numbers went from the 'secondary' schools of the provinces to the 'colleges' at Jerusalem. Thus, it was probably Galilee that produced Shammai. In addition, it has often been argued that the record of Galilee in the revolt of A.D. 67 to 70 points to a peculiarly Galilean fanaticism.[2] But, in fact, it was in Jerusalem that enthusiasm for the war reached its highest pitch.[3] In any case, not only may Galilean enthusiasm be interpreted differently, as a mark of loyalty to Jerusalem and Judaism, but we know that Jesus rejected all war-like fanaticism. Grant,[4] summarizing Lohmeyer, rightly claims that the Jews of Galilee in their origin and religious outlook had strong affiliations with Jerusalem. The upshot of all this is that, though Jesus doubtless spoke with a Galilean accent, He was not therefore necessarily outside the main stream of orthodox Judaism.

What we have written above makes us question that view of Jesus which confines Him to an Apocalyptic tradition divorced from Pharisaic Judaism. There are elements in Jesus which connect Him both with Apocalyptic and Pharisaism; and this leads us naturally to ask whether between Apocalyptic and Pharisaism there was such a cleavage as so many scholars have suggested. We begin by referring to those scholars who have rejected that cleavage. These are Torrey, Porter, Bonsirven, Kautzsch; and even Charles dates the cleavage in its deepest form after A.D. 70.[5] Fully to substantiate the claim of these scholars a thorough comparison of the Apocalyptic literature with relevant Rabbinic material alone would suffice, but the following facts are significant.

(1) In its piety and in its attitude to the Torah Apocalyptic was at one with Pharisaism. Both Charles[6] and Ginzberg[7] admit that the attitude of Apocalyptic writers towards the Torah was not different from that taken by the Rabbis. In 1 Enoch 99^2 we read: 'Woe to them that pervert the words of righteousness, and transgress the eternal law' (cf. 5^{44} 99^{14}).[8] The Assumption of Moses is the work of a Palestinian Pharisee who glories in the Law (1^{16} $10^{11ff.}$ $12^{10ff.}$; Charles, *op. cit.*, ii. 407, 411). The Testament of the XII Patriarchs, which weds a deep ethical concern with Apocalyptic interest (T. Judah 24^1 25^3, T. Levi 8^{14} $19^{9.\ 10.\ 12}$, T. Dan. 5^{10}), constantly exalts the Torah (T. Reub. 3^8, T. Levi 13^2, T. Judah 18^3, etc.). In 2 Baruch the centrality of the Torah is evident (15^5 38^2 59^2 77^{15}), and in 4 Ezra the author is concerned with the demands and efficacy of the Torah no less than with visions (*e.g.*, 7^8; Charles, *op. cit.*, ii. 555).

It is not merely in their estimation of the Torah that Apocalyptic writers agree with the Rabbis, they also reveal an ability to discuss questions of *Halakah*. It is Jubilees that is most illuminating at this point. It reveals a preoccupation with the Torah, and a marked ability to manipulate its details in true Rabbinic manner. The author deals with the Calendar (2^9 6^{22}), with the law governing the Sabbath, on which he is more severe than the Rabbis ($2^{27.\ 31}$ $50^{8.\ 12}$); he has his own *Halakah* on tithes ($32^{9\text{-}11}$), where he again differs from the Rabbinic Law (see *T. B. Sukkah, ad loc.*), as he does also in dealing with marriage (4^{15}), and with circumcision (15^{14}). His version of the Noachian commandments is older than that of the lists found in Rabbinic sources (7^{20}), and he also preserves an older *Halakah* than the Talmud in connexion with the festival of *Sukkah* (16^{21}). Despite his Apocalyptic interest (*e.g.*, 1^{29} 23) the author of Jubilees thus reveals a concern with the *Halakah* which leads him to demand a stricter obedience than the Rabbis themselves.[9] Similarly, The Zadokite Fragments reveal a group of people who, while demanding a stricter adherence to the Torah than the Pharisees themselves (*e.g.*, 7^{11} on divorce), combine with their zeal for the Torah a marked eschatological interest.

(2) There is a community of eschatological doctrine between the Pharisees and the Apocalyptists. If there was a cleavage between them it is difficult to understand how Pharisaism had absorbed so many Apocalyptic ideas. R. Johanan b. Zakkai (1st cent. A.D.) was so convinced of the speedy appearance of the Messiah that he modified his ordinances regulating a certain religious ceremony in view of this expectation (*T. B. Rosh Ha-Shanah*, 30a), and in *T. B. Berakoth* 29b, it is confirmed that he expected the Messiah in the near future.[10] According to R. Eliezer b. Hyrkanos[11] the days of the Messiah would last forty years, and in his name a small apocalypse has come down to us.[12] R. Jose, the Galilean (A.D. 120–140)

[1] See Drazin, *History of Jewish Education from 515 B.C.E. to 220 C.E.*; Morris, *The Jewish School*; Lk 5^{17}. [2] Merrill, in *HDB*, ii. 102.
[3] Gwatkin, in *Peake's Commentary*, 610.
[4] *The Earliest Gospel*, 13.
[5] See *Paul and Rabbinic Judaism*, 9 f.
[6] *Op cit.*, ii. p. viii.
[7] In *Journal of Biblical Literature*, xli. 134, n. 47.
[8] See Kaplan, in *Anglican Theological Review*, xii. 531 ff.
[9] See Finkelstein, in *Harvard Theological Review*, xvi. [1923].
[10] Silver, *History of Messianic Speculation in Israel*, 14.
[11] *T. B. Sanhedrin*, 99a. [12] *Mishnah, Sotah* (the end).

estimated the Messianic reign at sixty years (*Midrash Tehillim* 90[17]). More significant still are the beliefs of Akiba. 'To him,' writes Danby, 'is due the present system of grouping the *Halakoth*, their more exact definition, and still more, their closer approximation to the Written Law,' [1] and yet it was such a man who remained unwavering in his faith in the advent of the Messiah, and who championed the cause of Bar Kokba. Nothing could more point to the reality of eschatological beliefs among the Rabbis and to the falsity of the customary distinction between fanatic Apocalypticism and sober orthodoxy.

More important than the isolated cases where Rabbis show an eschatological interest is the fact that Judaism came to accept in general the main elements in the eschatological schema or schemas of the Apocalyptists. Kohler's article on 'Eschatology' in *The Jewish Encyclopedia* reveals this. The evidence cited by Kohler is often too late for our purpose, but much of it is relevant. The following items of belief, among others, are common to Rabbis and Apocalyptists :

The Travail of the Messianic Times	(*Mishnah, Sotah*, end ; *T. B Sanhedrin*, 96b–97a ; *Derek Eretz Zuta*, 10 ; *Mishnah, Eduyoth* 2[10] ; *T. B. Abodah Zarah*, 3b).
The Gathering of the Exiles	(*T. B. Megillah*, 17b ; *Mishnah, Sanhedrin*, 10[3]).
The Days of the Messiah	(See references above).
The New Jerusalem	(*T. B. Baba Bathra*, 75a–b ; *T. B. Taanith*, 5a).
The Judgement	(*T. B. Kiddushin*, 40b).
Gehenna	(*T. B. Sotah*, 10b).

We should in addition note the importance attached by Pharisaism to belief in the Resurrection, a belief which grew up in Apocalyptic circles (see, *e.g.*, *Mishnah, Sanhedrin* 10[1] ; *T. B. Sanhedrin*, 90b). Silver [2] has maintained that the chronological system of the Rabbis had led them to believe 'in the first and early half of the second century . . . that they were living at the close of the fifth millennium—the last millennium before the thousand years of peace which were to close this mundane cycle.' [3] And there can be little question that in the time of Jesus and after A.D. 70 many of the greatest leaders of Judaism to a considerable extent shared the eschatological hopes of the Apocalyptists. This is further borne out, indirectly, by the opposition to Messianic calculations in the Talmud. In *T. B. Sanhedrin*, 97b–98a R. Eliezer b. Hyrkanos disputed (despite his own calculations) with R. Joshua, and insisted that redemption could only come by repentance. R. Eliezer's plea, however, had to wait till later centuries before it found much support, and most of those passages opposing the calculation of the End are late.[4]

(3) The view is to be suspected that Apocalyptic stands for a popular interest, while Pharisaism is 'scholastic.' By its very nature Apocalyptic is a gnosis meant for the initiated : it dealt with visions given to the elect : it had an esoteric character however much its ideas were diffused by preachers like the *'ober g'lila'ah*. On the other hand, to separate Pharisaism too much from the popular piety is erroneous. Ginzberg [5] urged this strongly. So, too, Kittel has urged the variety of elements in the Talmud and its popular appeal ; and both Kittel [6] and Moore [7] refer to the discussions between Jesus and the Scribes and Pharisees as recorded in the Gospels as evidence for the popular relevance of Pharisaism. The latter by its very nature was intensely relevant to the life of the people : it involved a highly noticeable discipline which compelled it to be in the public eye.

The above considerations at least invalidate any complete differentiation of Apocalyptic from Pharisaism. But we have now to face a difficulty. Why was it that the Apocalyptic literature found no place in the Jewish Canon of Scripture ? It has been held that this latter fact points to a deliberate rejection of that literature by Judaism, a rejection prompted by the anti-Apocalyptic bias of the Rabbis.[8] Contributory to this rejection was the popularity of Apocalyptic in Christian circles, and the fixation of the Jewish Canon has been regarded as a direct reaction against the growth of Christian literature.[9] Moore [10] argued that it was the danger to the Synagogue from the circulation of the Gospels and other Christian books that led to the authoritative definition of the Canon of the Hagiographa. He justified his position by referring the phrase 'external books' in *Mishnah, Sanhedrin* 10[1] to heretical, and particularly early Christian writings. Eissfeldt [11] points to the danger of Apocalyptic-syncretism within and Christianity without as the two factors leading to the fixation of the Jewish Canon ; this is also forcibly expressed by Torrey.[12]

This difficulty, the rejection of Apocalyptic from the Jewish Canon, has been met by those who have regarded Apocalyptic as integral to the main

[1] *The Mishnah*, p. xx. [2] *Op. cit.*, 16.
[3] See *T. B. Rosh Ha-Shanah*, 31a ; *T. B. Abodah Zarah*, 5a, 9a.
[4] Silver, *op. cit.*, 195 ff. [5] *Op. cit.*
[6] *Op. cit.*, 12 f. [7] *Op. cit.*, i. 132.
[8] Box and Oesterley, *The Religion and Worship of the Synagogue*, 41.
[9] Cf. Loewe, in *ERE*, vii. 594. See also Ryle, *The Canon of the O.T.*, 168 ff.
[10] See Ginzberg, *op. cit.*, 115 ff.
[11] *Einleitung in das Alte Testament*, 624.
[12] *The Apocryphal Literature*, 14 f.

current of Judaism with the contention that Judaism after A.D. 70 became far more unified than it was previously, and that literature which might well have played a marked part before A.D. 70 after that date lost its prestige; hence the exclusion of the Apocalyptic literature from the Canon reflects not so much conditions in the time of Jesus as the disillusion with and reaction against Apocalyptic speculation after A.D. 70. Now it is clear that the Jamnia period was marked by struggles against Christian and Gnostic influences, struggles which in view of its Hellenistic elements, and popularity among Christians would doubtless reflect unfavourably on the Apocalyptic literature. Moreover, despite Moore's salutary protest,[1] we must think that the experiences of the first and second centuries did at least make Judaism more reserved and cautious. Thus the argument that the rejection of Apocalyptic from the Canon reflects not the attitude of Judaism to Apocalyptic in the time of Jesus, but after A.D. 70 must be given its due weight. But it is, nevertheless, precarious. We have seen that eschatological speculation continued unchecked after A.D. 70. Danby's words in connexion with Messianic, eschatological and other ideas in Judaism are pertinent here. He writes: 'So long as there was no infringement of the plain and established sense of Scripture, and so long as it made for popular edification, the imagination was allowed free play.'[2] It was in the realm of ceremonial observance, not otherwise, that Judaism was most modified by A.D. 70. Moreover, after A.D. 70, although the more 'liberal' *Halakah* of the School of Hillel replaced the more severe and traditional *Halakah* of the School of Shammai, there is evidence that the attitude towards the Canon was more open than before A.D. 70; thus books were included after A.D. 70 which the School of Shammai had previously excluded, *i.e.* Ecclesiastes, Esther, Song of Songs.[3]

Useful as the view that the Jamnia period saw a change in the attitude of Judaism towards Apocalyptic, which accounts for its exclusion from the Canon, would be for our thesis, that in the time of Jesus they were not to be too sharply distinguished, we have seen reasons for not pressing it, even while recognizing its possible force. But we now suggest that the assumption which led us to discuss this possible change, namely, that the fixation of the Jewish Canon implies a rejection of the Apocalyptic literature, is itself questionable. Zeitlin[4] has revived the belief in the existence of the Great Synagogue, and has claimed that the Canon was fixed at a meeting of the Great Synagogue in A.D. 65. More customary is it to connect the fixing of the Canon with the meeting of the Sanhedrin at which Gamaliel was deprived of the patriarchate of Jamnia, somewhere between A.D. 73 and 80 (see *Mishnah, Yadaim* 3^5). But it is probably erroneous to think of any specific date for the fixing of the Canon, as if the Canon was formed to meet a particularly urgent situation. Apart from the question of the historicity of the Great Synagogue,[5] the passage from *Mishnah, Yadaim* 3^5 by itself would seem to preclude the final delimitation of the Canon in A.D. 65. As for the date more customarily suggested, Christie[6] has pointed out that *'that day'* to which Ben Azzai refers in *Mishnah, Yadaim* 3^5 was a very crowded one; discussions took place on so many subjects that there would be no time for dealing with the Canon, and in any case it was a meeting at which it was most unlikely that a subject which seriously divided the Schools of Shammai and Hillel would have been raised at all. But even if we reject Christie's dismissal of Ben Azzai's evidence, there are numerous passages in the *Gemara*[7] which show that the question of the Canon was still open to discussion in the third century A.D. It would seem that the fixation of the Canon is to be regarded not so much as a reaction to a definite situation in which Apocalyptic and other literature was deemed to be dangerous, as a process whereby certain books gradually made their way to acceptance in the Synagogue; this process extended over centuries, and is not to be associated with any anti-Apocalyptic bias. Significant in this respect are those criteria which emerge as having governed the canonicity of various books. Zeitlin[8] has shown that two factors chiefly determined the acceptance or rejection of any book; first, the view that prophecy had ceased from Israel after Daniel in the Persian period, and that, therefore, all books written after that time could not be considered; this was an early view, not one artificially introduced in A.D. 65 or at Jamnia.[9] The other factor was the congruity of the contents of any book with the Torah. It was this that led, for example, to discussions on the canonicity of Ezekiel.[10] In addition, a certain self-consistency was also demanded for canonicity,[11] and the originally Hebrew character of any book.[12] It would appear that canonicity would not be denied to any book, even an Apocalyptic one, that complied with these criteria; the inclusion of Daniel

[1] *Judaism*, iii. 17 ff. [2] *Op. cit.*, p. xvi. n. 1.
[3] See Ginzberg, *op. cit.*
[4] 'An Historical Study of the Canonization of the Hebrew Scriptures,' in *Proceedings of the American Academy for Jewish Research* [1932], 152 f.
[5] See Moore, *op. cit.*, iii. 10 ff.
[6] *JTS.*, xxvi. 347 ff.
[7] *Ib.*, 352 ff. [8] *Op. cit.*, 141 ff.
[9] Ps 74^9. [10] *T. B. Shabbath*, 13b.
[11] *Ib.*, 30b. [12] See Ginzberg, *op. cit.*

in the Canon is significant in this respect. Equally significant was the failure of books such as Ecclesiasticus, Judith, Psalms of Solomon, and 1 and 2 Maccabees to achieve canonicity, a fact which shows that such failure was not confined to Apocalyptic books. It was not the presence or absence of Apocalyptic speculation that determined canonicity, but other factors, and the exclusion of the Apocalyptic literature is no proof that the Rabbis scornfully dismissed it, but merely that the bulk of that literature could not be considered for canonicity because it fell short of certain conditions. We are probably to think of the fixation of the Canon as implying not so much the deliberate *rejection* of the Apocalyptic literature as the tacit assumption on the part of the Rabbis that it could not be canonized.

What we have suggested above is confirmed when we recall that non-canonicity did not necessarily imply heresy. Moore took the term חצונים (external) to refer to 'heretical' and especially Christian literature. It is thus rendered (*i.e.*, by 'heretical') by Jastrow and Danby. But the latter notes that it really refers to books excluded from the Canon; [1] and that the translation 'heretical' is almost certainly erroneous is shown by Ginzberg.[2] This leads us to point out what was meant by the prohibition to read the 'external books.' Zeitlin [3] claims that this prohibition was absolute. But a passage in *T. B. Sanhedrin*, 100b makes it clear that the prohibition refers not to the reading of non-Canonical literature as such, but to reading it aloud in public, and this included public study and liturgical recitation.[4] Thus its exclusion from the Canon did not mean that Apocalyptic literature could not be read; it was its public reading and deep study that was forbidden. Torrey [5] does not refer to this point of view at all; he asserts almost dogmatically that Judaism did away with the 'external books' after A.D. 70 by destroying them systematically and thoroughly so that the Semitic originals of such books have been lost. We prefer to follow Ginzberg, who writes: 'The disappearance of the Apocalyptic literature from among the Jews shows as little opposition on the part of the Rabbis to it as the disappearance of Judith shows any opposition of the Rabbis against this genuinely Pharisaic writing.'

What is the outcome of all our discussion on the Canon? It is this, that while it may not be possible certainly to establish that even if after A.D. 70 there was an anti-Apocalyptic bias among the Rabbis—there was no such bias before A.D. 70—it is precarious to assume that the exclusion of the Apocalyptic literature from the Canon implied a set hostility to it on their part.

In the light of all the above, we can now draw certain tentative conclusions. To deny the difference of emphasis in Apocalyptic and Pharisaism would be idle, but it is grievously erroneous to enlarge this difference into a cleavage. The truth about the relation between Apocalyptic and Pharisaism probably lies between the two extreme positions taken by Moore and Torrey. To some elements in first century Judaism, like the Zealots, Apocalyptic was doubtless the breath of life, to others like the Sadducees, it was perhaps bizarre and slightly ridiculous, to the Pharisees it presented a less easily assessable phenomenon. Various Rabbis differed in their reaction to Apocalyptic, much as modern Christians differ in their view of Second Adventism. Just as an English Knight could say that 'We are all Socialists now' without implying that we are all members of a Socialist Party, so, too, we can probably claim that the Pharisees were all 'Apocalyptists' in the sense that Pharisaism had been infiltrated with Apocalyptic ideas. It was the fanaticism with which these ideas were held that differentiated the Apocalyptists from the Pharisees; but even in the fervour of their beliefs we must not too rigidly separate them; the figure of Akiba is sufficient warning against this.

The juxtaposition of eschatology and religio-ethical ideals is now seen to be native to Judaism. Even as the Synoptic tradition suggested, so, too, historical probability necessitates that Jesus' eschatological interest should not confine Him to a narrow Apocalyptic background, which was especially typical of Galilee; it can co-exist with the main stream of first-century Judaism, the Pharisaic, to which Rabbinic elements in the Synoptic presentation of Jesus pointed us, elements which should also make us chary of connecting Jesus too exclusively with 'the quiet in the land.' In short, the background of Jesus is the rich complex of a Judaism which was liable to a dynamic irruption of the Prophetic tradition, but in which also Apocalyptic and Pharisaic elements were constantly coming to terms and mutually modifying one another. The relevance of this to the contemporary theological situation will be obvious. Fully to appreciate the Jewish background of Jesus is to recognize that the 'Jesus' of Harnack and the 'Christ' of Schweitzer need not be mutually irreconcilable, but can be one and the same Person. It is no accident that the Gospel of 'Christian Rabbinism,' Matthew, is the most eschatological of the Gospels.

[1] *Op. cit.*, 387, n. 5.
[2] *Op. cit.*
[3] *Op. cit.*, 155.
[4] *The Jewish Encyclopedia*, iii. 148.
[5] *Op. cit.*, 14 f.

Richard William Church

'A Devout Humanist who is a wiser and safer guide to men to-day than Sören Kierkegaard.'

By the Reverend F. H. Durnford, M.C., M.A., Vicar of Longhoughton, Northumberland.

The name of Richard William Church is of chief interest to members of the Anglican Communion. He is remembered as a very famous Dean, who undertook the task of setting St. Paul's Cathedral as the great English Cathedral before the eyes of the country. He is also remembered as the close personal friend of Cardinal Newman; as an outstanding preacher and writer on the Christian religion; as a primary authority on Dante, Anselm, Bacon, and Spenser; as the author of the standard work on The Oxford Movement of a hundred years ago; and one of the originators of an influential Anglican journal, *The Guardian*.

But his message for his fellow-men extends far beyond the circles of members of the Church of England. It was Dr. Barrett, President of the Congregational Union in 1894, who proclaimed Dean Church 'as one of the purest and saintliest men he had ever known.'

It is the belief of the present writer that the memory of the life and character and writings (of all kinds) of this eminent nineteenth century man of God needs to be revived, this 'Devout Humanist who is a wiser and safer guide to men to-day than Sören Kierkegaard.'

This short sketch is merely introductory, but if it directs any reader of The Expository Times to re-read or read for the first time *The Life and Letters of Dean Church*, by Mary C. Church, it will have been worth writing. Richard William Church was born at Lisbon in 1815 and died at Dover in 1890 (in the same year as his lifelong friend Newman). His father was a Quaker who conformed to the Church of England (the Quaker element asserts itself more than once in Church's outlook). When he was three years old his family moved to Italy for some ten years, which change affected Church for all his life. Not only did he unconsciously become 'a good European' but he began to study Dante. His essay on *Dante* (1850) is still a standard book. And more than any other leader of the day in English religion did he understand Italian Catholicism. When his father died his mother moved to Bristol, where he went to a school called Redlands. Charles Kingsley was at the same school, and it is interesting to compare their respective reactions to the Reform Bill riots. In 1833 he went into residence at Wadham College, Oxford, and at the early age of twenty-three was elected to a fellowship at Oriel, at that time staffed with an exceptionally brilliant circle of scholars.

The active life of R. W. Church divides itself into three periods of about eighteen years each: (1) as a Tutor in Oxford University until 1852; (2) as Vicar of the small Somerset village of Whatley with three hundred inhabitants till the end of 1871; and (3) as Dean of St. Paul's till his death.

The object of this essay is to draw attention to the Message, or rather Messages of Dean Church for our own generation, as embodied for all time in his writings—only the most brief references will therefore be made to these three stages of his remarkable career. For it was a remarkable career. It is known that Mr. Gladstone wished to offer him the Archbishopric of Canterbury and did not do so because he knew Church would refuse it. [This fact is abundantly proved in an article written by a well-known writer, A. K. Boyd, hidden away in a back number of *Longman's Magazine*.]

His Oxford career was marked chiefly by three events—his share in the vetoing of Tract 90, his friendship with Newman, and the inauguration of *The Guardian* newspaper—all of which events open up rather more formidable matters in Christendom and the story of the Christian religion than is usually acknowledged. A recent writer has designated Newman and Church 'each the most distinguished ecclesiastic of his communion in the country.' There are few friendships more worth studying than the friendship of these two famous men. When Newman transferred his allegiance to the Roman Catholic communion, and Church was content to be loyal to the communion he loved and understood, their friendship was never severed. The two friends did not meet for fifteen years. When they corresponded again (in 1861) the bond was none the less close. Some of the finest and most true words ever penned about Newman appear in numerous articles written to *The Guardian*, *The Times*, and *The Saturday Review* and collected in a volume called *Occasional Papers* (respectively numbered 26–31). Like another famous man of God, Alexander Whyte, Church understood the mind of Newman. There are few more interesting stories than that of how Alexander Whyte, Marcus Dods, and George Webster Thompson went on their pil-

grimage to the Oratory at Edgbaston on 14th March 1876.

A charming minor fruit of the renewal of this friendship was when Church's small daughter introduced Newman to the mysterious joys of *Alice in Wonderland*. This classic was apparently quite new to the Cardinal.

At the end of 1852 Church set out on the second eighteen years of his career and settled in a little village in Somerset, ten miles from the nearest railway station. It is no part of this sketch to describe all he did as a minister of religion and a parish priest for Whatley—the villagers soon realized a man of God had come among them. It will be enough to draw attention to the famous *Village Sermons* that originated at this little village.

It is strange to find so brilliant a writer as Canon Smyth including the sermons of Dean Church among those that 'may have found honourable sepulture upon our shelves' and that 'we do not turn to them for inspiration.' Surely 'welcome and joyful resurrection' not 'honourable sepulture' would be a more correct criticism. Apart from the farewell sermon at Whatley (a classic to be compared with Newman's 'Parting of Friends') such a sermon as the address given at the opening of the Chapel at St. Oswald's School, Ellesmere, in 1884, entitled, 'On the Times and Seasons of God's Working' is a sermon that lasts. Canon H. C. Beeching in his memoir of Dean Church in *The Dictionary of National Biography* writes: 'He was perhaps the most impressive preacher of his generation, the only one who suggested to his hearers the presence of the prophetic gift.' Is not this the key to the influence of this 'Devout Humanist who is such a wise and safe guide.' He was in the real sense of the word a prophet, one who interpreted the signs of the times to his own age, and to our age as well.

In the year 1871, by what can only be described as a dramatic action, this country clergyman, unknown to the general public, was transferred from the secrecy of his Somersetshire retreat to the heart of London, and there for nearly twenty years 'commanded the big ship of St. Paul's.' The whole story of how by his leadership he caused the Cathedral reforms to come to pass has been told in a long contribution (by Canon Scott Holland) printed in the Biography already mentioned, and would require a separate article. The immediate purpose of this essay is to reflect on the message this man of God does still give to our generation. For Dean Church was essentially a prophet—'the preacher who suggested to his hearers the presence of the prophetic gift.'

And in all three stages of his career—alike at Oxford, Whatley, and London—we are made aware of this. As Oxford Don, country clergyman, and Dean—as historian, literary critic, Christian journalist, man of letters and preacher—he never ceased to be 'an interpreter of the signs of the times to his own age.' Indeed, he may well be compared to Habakkuk. 'I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.' And the Lord answered me and said, 'Write the vision and make it plain upon tables that he may run that readeth it.'

This prophetic gift is apparent especially when he writes about current and contemporary events, and in his judgments on eminent men, past and present—Bishop Andrews, Paschal, Butler, William Wilberforce, General Gordon, or the events of the Franco-Prussian War, or the Civil War in the United States.

What message, then, what 'prophetical word' may we look for in the writings of Dean Church? Let any reader patiently peruse his sermons and addresses and lectures and reviews of other authors which he contributed to *The Guardian*, as well as his longer books, and these three most real messages for our time will be evident. (1) The relationship of Christianity and Civilization; (2) The limitations of human knowledge; and (3) The certain fact of ultimate judgment.

Dean Church made his own the ever-present problem of the relation of Christianity to Civilization—such as was brought before the readers of THE EXPOSITORY TIMES in the March number. In the years 1866–1868 as select preacher at Oxford he dealt with this topic. And in 1871 he lectured on the same theme to a large group of men who worked in the vicinity of St. Paul's. The volume entitled *The Gifts of Civilization* is usually considered his most notable work. The keynote of these lectures is this—the true subject of Civilization is *man himself and not the circumstances*, the instruments, the inventions round him. It is on record incidentally that a famous Congregationalist preacher and theologian acknowledged he had read one sermon in this book no less than six times.

There is a tendency in our times to read only the latest books written by the latest authors on modern problems. It is wise to remember the sacred saying in the Gospels: 'the wise scribe brings out of his treasure things new and old.' The message delivered in the above-mentioned book is by no means out of date. When Church, for instance, preached at Oxford on 5th May 1867, on Christ's Words and Christian Society, his message was permanent not merely ephemeral. Dr. Fairbairn has written: 'Most of the work of Dean Church was provisional and occasional and had a sort of *periodical character* about it: as it

was due to meet an emergency its significance passed away with the emergency it created. Dante is perhaps the most perfect thing he ever did.' That is true up to a point. But his message was nevertheless permanent. It would be no bad thing if we all read *The Gifts of Civilization* in this year of 1948, in this era of the Atomic Bomb. In the sixty years that have elapsed since Richard Church died at Dover, inexpressibly revolutionary changes have swept over the human race—a new world has come into being. *The Gifts of Civilization* appeared first in 1880 and was reprinted in 1891. This inspired and inspiring volume of Christian literature has lost nothing of its freshness.

Again there is another message relevant to our times, 'the limitations of human knowledge.' This fact was a favourite theme with Church. Here is one instance of how he expressed a familiar truth. 'How little we really know. Revelation lifts a corner of the curtain which hangs between us and the next world but it is only a corner. Of what goes on behind that part of the curtain which has not been lifted we are just as ignorant as before.' The wisest thing that men can do is to cultivate diligently a sense of their hopeless ignorance and to have the courage to say 'I cannot tell.' And this is how Church dealt with the subject of future punishment. 'We are not to confuse general language about the certain punishment of sin with questions about the nature and duration of punishment.' This kind of teaching puts a wholesome spiritual brake on the speed of schools of thought that want to drive too quickly. It is also a superb incentive to humility.

But most of all this Man of Letters with the prophetic sense helps the reader with his insistence on the fact of Judgment to come. Apart from the sermons on Christmas Time, the most searching of his sermons are those that deal with Advent Times and Judgment. Over and over again he insists on the fact. As he puts it: 'the New Testament tells us the one thing more—which is the last thing we shall ever know about it while we are here—we shall be judged by Jesus Christ. He will one day question separately every human being that has lived on the earth what he has done with his life.' Dean Church would have certainly agreed with a certain paragraph (52) in *The Conversion of England Report*—'Judgment is no superstition or fiction. It is a tremendous and solemn truth. Ultimately all that is found valueless in God's sight must and will be abolished.'

Who will deny that these three 'Messages' which appear so frequently, in different ways, in the writings of Church are not in a very real sense the messages we need to-day?

When we think about 'the limitations of human knowledge' it is worth quoting an opinion given concerning Dean Church by one especially competent to give it. 'He came next to Lord Acton for the encyclopædic character of his knowledge. Outside science he was a speaking and living library.'

It is not easy in a short introductory treatise to convey what Dean Church must have meant to the generation of 1870–1890, or to understand the impressive sway he held over the multitudes who at that time would come to St. Paul's. He was considered the living voice of moral authority. It was stated of him: 'No one in England could be counted upon to give so high and fine and sane and robust a decision on matters brought before him.' And his criticism—a kindly one—as to how his own communion (which he loved to call 'the most glorious Church in Christendom') carried out its work—has remained a classic saying. 'We in England with a kind of gallant contempt for the protection of a theory shaped our measures as well as we could to suit the emergencies which at the moment compelled the attention of the steersman.' Perhaps he was thinking of the State as well as the Church of England.

It was characteristic of Richard Church that he wished to be buried at Whatley, and asked for his grave to be marked with the same inscription that was engraved on his son's grave at Hyères. His son was also a cultured scholar who translated Dante's *De Monarchia*. The inscription is from the *Dies Iræ*:

> Rex tremendæ majestatis
> Qui salvandos salvas gratis,
> Salva me, fons pietatis.
>
> Quærens me sedisti lassus,
> Redemisti crucem passus,
> Tantus labor non sit cassus.

A recent writer in an article contributed to that Anglican paper which the Dean helped to found has called him 'A Devout Humanist who is a wiser and a safer guide to men to-day than Sören Kierkegaard.' He occupies a greater position in the history of the Church of England and also in the Universal Church, of which the Church of England is part, than many realize. He seemed to bear about him a certain hidden, isolating, constraining and ennobling fear which quenched the dazzling light of many things which attract most men.

The inscription on the tombstone in the churchyard at Whatley does exactly describe the outlook on life of this truly outstanding man of God of the nineteenth century.

May it not be that this outlook is precisely the one needed in our own day?

In the Study.

Virginibus Puerisque.

Things That Can't Be Overthrown.

By the Reverend John B. Nettleship, B.A., B.D., Carlisle.

'If it be of God, ye cannot overthrow it.'—Ac 5[39].

If you had gone to school in Wales a hundred years ago you might have found that the boy sitting next to you had a beard! Of course, if you'd looked at him again you would have found that he wasn't a boy at all, but quite an old man. You see, at that time there were many grown people who could not read or write, and some of them started going to school in order to learn when they were quite old.

This is one of many interesting things told in a booklet about the history of Welsh Schools which was published recently. The book tells how at one time the Government wanted to discourage the speaking of Welsh, and woe betide you if you were found speaking Welsh in school! One teacher fined his children if they were caught. His monitor had to collect the fines, and *he* got into trouble if he didn't get at least 9½d. each week, which was the price of the master's tobacco. In other schools a wooden plaque was hung round the neck of offending scholars. As soon as another child was heard speaking Welsh the emblem was passed on to him, and the last person wearing it at the end of the week was punished. A kind of rather unpleasant musical chairs! I expect you are glad that you didn't attend these schools.

But you know, the Welsh language survived all attempts to crush it. The people loved their language, were proud of it, and would not let it go, and at last the authorities had to give in and Welsh became a subject taught in all the schools.

When I read this interesting story it reminded me of something similar, but far more wonderful—the way in which the things of God, God's Word and God's Church, for example, have survived all men's attempts to destroy them.

Do you remember how once Jeremiah wrote down the truths that God had spoken to his heart? The King Jehoiakim sent for these records, and as the prophecy was unrolled and read the King showed his contempt for it by taking a knife, cutting off each section with the knife, and throwing it into the fire. It was as though he were saying, 'That's the end of that rubbish!' But he was wrong. He couldn't destroy the truth.

Think, too, how men tried to stamp out the Christian Church by persecuting and killing those who dared to call themselves Christians. But neither imprisonment, nor beating, nor death could destroy the Church. Indeed, the fiercer the persecution grew, the stronger the Church seemed to become. An early Christian scholar once said a very wise thing—'the blood of the martyrs is the seed of the Church.'

And why couldn't men destroy it? Because it was God's Church, and when men fight against God they cannot win. When some of the Apostles were on trial for preaching the gospel, their judges wanted to put them to death, but they were advised not to do this by a wise Pharisee called Gamaliel. Gamaliel said, 'If this Christianity is just something devised by men, it will come to nothing—it will die a natural death; but if it be of God, you cannot destroy it. And if you try, you will be found to be fighting against God.'

What a thrilling thought it is that we who are Christians are on the side of God—the side of the things that cannot be defeated. We all like to win, don't we? Whether it is a game we are playing, or an examination for which we are sitting, or a puzzle we are trying to solve—we like to succeed. Well, being a Christian doesn't mean that we shall solve all the puzzles or win all the prizes or pass all the examinations! But it does mean that we can be victorious in the things that really matter—in overcoming temptations, in bearing burdens, in facing difficulties. We are on the winning side! The things of God—love, truth, goodness—cannot finally be defeated, however hard men try to destroy them. There is an old hymn that goes, 'We're on the victory side!' And when we are followers of Jesus Christ we know that we are on the side of the things that must win.

Some Expert Climbers.

By the Reverend R. Oswald Davies, Patricroft, Manchester.

'He . . . climbed up into a sycomore tree to see him.'—Lk 19[4].

Have you ever thought what expert climbers some of our wild plants are? The next time you take a country walk when the wild flowers cover the hedgerows in all their summer beauty, look at them closely. You will find that not only are they good climbers, but that they do not all climb in the same way. Some reach the top of the hedgerows by just leaning on their neighbours. The greater stitchwort, for example, manages it in this way. It grows a long weak stem and leans for support upon the stronger plants and shrubs as it grows.

That, too, is one way of climbing in life. Especially when you are young you need help. But there are many around you who are strong and always ready to help. There are your parents, your Sunday-school teacher, your Scout or Guide leader. These are wise and strong; so don't be afraid to lean on them. Above all, learn to lean on Jesus who is so good and strong. He will help you to climb as high as you can.

Other plants climb by means of hooks. The dog-rose, which you all know, is one of them. It has sharp hooks on its stem and on its leaf-stalks, and these are curved inwards to make the hold more secure. It sends out a long shoot and the hooks hold fast to a neighbouring branch or twig. This is another important way of climbing in life. We climb by holding fast. That is what the Bible tells us. 'Hold fast that which is good.'—A good habit, a good friend, a good teacher, a good book—these are some of the things which you must hold fast.

Then some plants climb by twining. The convolvulus or Morning Glory, to give it its other lovely name, climbs in this way. No wonder its pink, funnel-shaped flowers cover the hedgerows in summer. Watch this plant soon after it grows above the surface of the ground. It sways round and round until it touches some object, and immediately it begins to twine itself round it. It twists itself around one support after another as it grows, and eventually reaches the top. This, too, is one of the surest ways of climbing in life. This was the secret of men like Livingstone, Grenfell of Labrador, and Schweitzer. Jesus was their support and they made Him the centre of their lives and thus they climbed to the noblest heights of Christian service.

There is, however, a fourth way of climbing. Some plants have special instruments for climbing. The ivy sends out side roots with which it attaches itself to the wall or tree bark as it climbs and grows. The white bryony grows tendrils which are thin, long, circular leaves and are highly sensitive. These plants, and others like them, do their climbing in their own way which, after all, is the best way. It is so with ourselves. David in Saul's armour could not go to battle with the giant. He conquered with his own weapons, a sling and a few stones. God has given some instrument, some gift to us all by which we can climb. Let us make the best use of it.

There is another question which we must ask. Why do these plants climb at all? The answer is that they need light, and the best place for light and sunshine is on the top of the hedgerow. It is the same with ourselves. God has made us to be children of the light. We, too, must seek the best vantage-points where we can catch God's light. The Church, the Sunday School, the Bible, these are among the finest vantage-points.

Zacchæus was small of stature and he couldn't see Jesus because of the great crowd. But he was determined to see Him. He had heard so much about Him. So he ran forward along the road. There was a fine sycomore tree casting its shade on the wayside. He quickly climbed up into it and there gained a splendid vantage-point from which to see Jesus. But not only did he see Jesus, Jesus saw him! Zacchæus had the thrilling experience of having Jesus for his guest that night. Life was completely changed for him because he had come into the sunshine of Christ's presence. Seek, then, the best vantage-points in life from which you may see Jesus and catch His glorious light.

The Christian Year.

FOURTH SUNDAY AFTER TRINITY.

A Faith of all the Tenses.

BY THE REVEREND RODERICK BETHUNE, M.A., EDINBURGH.

'But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.'—2 Co $1^{9,10}$.

It is scarcely possible to read these words and to fail to notice their inclusion of all the tenses—past, present, and future. 'God,' said St. Paul, 'who delivered, doth deliver, in whom we trust that he will yet deliver us.' Surely a very striking fact, and one which causes us to ask whether, if faith should include all the tenses, we can lay claim to possessing it.

1. I don't think it is claiming too much for any of us to say that we all find it possible to express ourselves in the past tense where faith is concerned. If not in our own life, then in the life of a neighbour, or in the life of the nation, we have been confronted by an event or an experience which we feel can be explained only in terms of God, and which has been, and still is, a landmark in our spiritual pilgrimage, persuading us that there is more to religion than those who would explain it away would have us believe.

What St. Paul's experience was is doubtful. Some suggest that it was an illness through which he was miraculously brought, others that he encountered fierce opposition from some enemies of the gospel who, it is suggested, attempted to lynch him on one occasion, and that he barely escaped with his life. Whatever it was, were life's difficulties and disciplines ever to deprive him of all other certainties, this certainty, that, at a particular time and place, God had intervened on his behalf, would, he was persuaded, remain, and, remaining, would provide sufficient footing to wage a successful contest against the sceptics who sought to undermine his confidence. 'God who delivered,' he said, taking his stand upon what to him was an unassailable, impregnable fact.

Thus far we have all something in common with St. Paul. That, in point of fact, is why we are members of the Church, professing believers, staunch upholders of a gospel which many doubt and even deny. There have been events in our national and personal life which, we feel, we can explain only in terms of God, occasions on which human resources of themselves were inadequate to bring us through and when, but for some accession of strength from without, we, as a nation or as individuals, must have been overwhelmed. 'God who delivered,' we say with St. Paul.

2. But have we something more in common with St. Paul? Can we say, not only 'God who delivered,' but also 'and doth deliver?' Can we use the present as well as the past tense where faith is concerned?

There are some outside the Christian fellowship

who speak almost pityingly of us who are within it, who suggest indeed that we keep looking back to some Golden Age but have nothing to offer in the way of present assurance to men who are fighting grim battles and bearing back-breaking and heart-breaking responsibilities. And on that account, so they tell us, they have little interest in us. Mr. Frank Swinnerton tells us that when Howe was collecting material for his biography of Hazlitt he talked of Hazlitt morning, noon, and night, and sometimes to men who did not share his admiring interest in the essayist. There was one in particular, Secker by name, who found the talk very wearying, for, says Swinnerton, his 'retrospective enthusiasm did not go beyond the eighteen eighties.' There are many whose retrospective enthusiasm does not go very far where religion is concerned. They are not much interested in the interventions of God in the lives of our fathers, but they are concerned to know whether their own lives are in His hands. Can the Church speak in the present as well as in the past tense of God?

It would be dishonest to deny that what concerns some who are outside the Christian fellowship concerns some who are within it. Can we be quite sure, whatever befalls us, that a great and mighty purpose is marching inexorably to its fulfilment?

St. Paul had no doubt at all about it, says quite confidently and unequivocally, 'God who delivered and doth deliver.' And if you and I look for the source of his certainty in the indisputable, authenticating signs of which our past has plenty but our present has none, we shall be disappointed. His present was often as barren of such signs as is our own. He was confronted by mysteries which he found entirely inexplicable and was called to travel harder roads than he had anticipated. And yet, lacking any indisputable, authenticating sign, he was as confident that he was in God's hands in the present as he was that he had been in God's hands in the past. What made him so sure, so sure that he set about communicating his assurance to his contemporaries, so sure that he proclaimed a gospel which the Church since his day (in spite of the suggestions of its critics) has continued to proclaim? The answer is not far to seek. In the absence of indisputable, authenticating signs, St. Paul argued from the nature of God. Was it possible that God who had so clearly manifested His love and concern for him could ever prove untrue to Himself? When things were all against him, when disasters and difficulties crowded in upon him as they crowd in upon so many of us, his eye would catch sight of the landmarks in his spiritual pilgrimage and his faith, if ever it threatened to waver, was confirmed.

Can the source of St. Paul's certainty in respect of the present be the source of our certainty in respect of the present? Is it conceivable that the God whom we acknowledge to have been active in the past can be untrue to Himself? Don't allow any critics of the Church to mislead us. If Sunday by Sunday we are reminded of the landmarks in our own or others' spiritual pilgrimage, we are not being invited to forget the unpalatable facts of the present by concentrating upon certain selected palatable facts of the past, but are being reminded of the nature of God, of His manifested love and concern for the world and for all who dwell within it, in the hope that we, too, may be able to say with the confidence of St. Paul—'God who delivered and doth deliver.'

3. But St. Paul's faith included not only the present but the future—'in whom,' he said, 'we trust that he will yet deliver us.' Can we go as far as that?

Mr. Gerald Bullett, in his recent biography of George Eliot, has many interesting things to say of that distinguished writer, and one in particular which is peculiarly relevant to the matter which we are presently considering. 'No sooner,' says Bullett, 'is she persuaded that the book she has written was "worth writing—worth living through long years to write" than she begins to think it impossible that she will ever write anything so good and true again. "I have arrived at faith in the past" (she herself once said), "but not at faith in the future."' 'This kind of self-mistrust,' says Gerald Bullett, 'is a common enough feature of the artist's temperament: very few writers, and those not always the most gifted, are immune from its whispered insinuations. But in George Eliot it was more conspicuous than in most, unless by her complaining she made it seem so. She was always in need of reassurance, always avid for expressions of approval and friendship and love. And she never did arrive at faith in the future.'

In some respects the future troubles all of us. There may be craftsmen among us, literary and other, who, like George Eliot, question whether they can do as well as they have already done; but there are many more who are apprehensive of the future for quite a different reason, countless thousands who wonder whether, if and when the experiences they have seen overtake others overtake them, they will have the resources to see them successfully through. How craftsmen are to be reassured it does not belong to my province to say, but as a minister of the gospel I am concerned with those who fear the future and what it may bring.

The secret of St. Paul's faith in the future lay where his faith in God's merciful activities in the present lay—in his conviction that God who had delivered him and who, in delivering him, had made manifest His love and concern for him, could not be untrue to Himself. Turn to his Epistles and you find him arguing from the past to the present and the future. 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' It was unthinkable that God who had done so much would be unprepared to do more.

If this seem to any of us too precarious a foundation upon which to build faith in the future, I must remind you that it is upon such a foundation, by the self-same logic, that we build our trust in those with whose lives ours is bound. What assurance have we that our friends who have loved us will remain true to us, will never shame

or shock us, save the confidence that they will, that they must, run 'true to form'? Every day of our lives we are so arguing from the past to the present and the future, and, because we do, we are unafraid of the future so far at least as our friends are concerned. And if we are prepared so to argue in respect of friends, why should we hesitate so to argue in respect of God who, having given us certain indisputable signs, has made manifest His love and concern for us?

If faith in the past tense is comparatively easy, faith in the present tense is difficult, and faith in the future is more difficult still. But St. Paul, to whom faith in the present and the future tenses did not come at all easily, who didn't speak glibly and without personal knowledge of the facts which seem to deny the love and mercy of God, points the way we must take if, in the midst of uncertainties, we would be certain. Following where he beckons, all of us who are prepared to say 'God who delivered,' should find it possible to go on to say, 'and doth deliver, in whom we trust that he will yet deliver us.'

FIFTH SUNDAY AFTER TRINITY.

At the Gate of Eternity.

BY THE REVEREND E. L. ALLEN, PH.D., D.D., KING'S COLLEGE, NEWCASTLE-UPON-TYNE.

'The things which are not seen are eternal.'—2 Co 4^{18}.

Last year I stood in a queue of a quite unusual kind. It was a queue for admission to the Tate Gallery, to the exhibition of work by Vincent Van Gogh.

There were several pictures in the collection which riveted one's attention more than most. I stood for quite a while before one of the simplest, which was at the same time one of the most effective. It showed the interior of a house, but virtually the whole space was occupied by an ordinary kitchen chair. An old man sat on this, his face buried deep in his hands, so that it was quite hidden. He was in a mood of reflection and self-examination. The title was 'At the Gate of Eternity.' The preliminary sketches were to be seen elsewhere, and it was evident that the conception was clear-cut in the artist's mind from the outset. No doubt he had seen a man like this among those Belgian miners for whom he had once worked as an evangelist.

Just because the man's face was so concealed, it fascinated one. Suppose he were to lift up his head, what would he look like? He would look like you, like me. For he who sits in that chair is everyman. The artist means us to fill in with our imagination what is left blank in the picture. The man has become conscious of eternity, he is aware of the background to all human life, aware that we are not merely creatures of a day, we are from the hands of God and must render an account to Him of the use we make of our lives. He is being driven by circumstances to the knowledge that, as Plato puts it, we have our portion, not with time only, but with 'the Divine and immortal and that which ever is.'

Let us now make a further supposition. Suppose that man in the chair were to break silence and tell us why he sits thus alone and what it is that he is brooding over, what would he say to us? His age reveals the answer. The end of life is near, and he is asking himself whether death is all, and, if not, what will follow it. To be sure, all that lives must one day die; only to man is the privilege given which is at the same time a burden, that he knows it and can anticipate his end in imagination. That is why all sorts of questions come thronging in upon him. What use has he made of life hitherto? How much more remains? How can he so use the future as to redeem in some measure what was waste and evil in the past?

There is a parable in the Gospels which was designed to bring those who heard it to the gate of eternity. It is the story of the rich man who in a prosperous year pulled down his barns and built greater. In the night the voice of God speaks to him, warning him of the sheer uncertainty of human life. Jesus adds His own warning; life does not consist in the abundance of our possessions. What matters in the judgment of eternity is not what we have but what we are.

It is not only death that should in this way stir us to reflect. God has ordained for us many an occasion on which to ponder whence we come and whither we go. There are crises in our life which put before us the choice between rebirth and ruin. There are hours when a familiar message becomes charged with sudden and fateful import. Says Carlyle: 'Of thee also the question is asked, whether by a man in Geneva gown or by a man in four surplices at Allhallow-tide, wilt thou join with the Dragons or wilt thou join with the gods?' Every new day, too, brings with it a reminder of eternity; it is a priceless opportunity which, once lost, can never be regained.

We see, then, what it means to stand 'at the gate of eternity': it is to know that what the world counts success or failure is not all, that there is a higher judgment on our lives than that of social approval. 'The things which are not seen are eternal.'

As now we stand before this gate in imagination, it swings open and two angels issue forth. One is austere and the other radiant of countenance. We would gladly welcome the one and dismiss the other; but we cannot do that. They are inseparable by God's will, so that we must have both or neither. The first bears the name of *Duty*. Duty is not a word that we men have manufactured, it belongs to the eternal order by which our lives are encompassed all the while.

Thou dost preserve the stars from wrong;
And the most ancient heavens, through Thee,
are fresh and strong.

Eternity lays responsibility on each of us, life is a solemn and an earnest thing, and time is a currency which is issued to us in strictly limited

amounts, so that we have no right to spend it on what is not of real worth.

Sometimes you have read a sentence and been puzzled by it; it seems a string of words with no meaning at all. Then someone else reads it, and because he places the accent where you did not think of putting it, it is illuminated with meaning for you. So it is with our life. It is but a round of commonplace obligations and occasions till we see how the accent of eternity falls upon it, how it expresses the will of God for us, and then it is transformed. Each of us has a place where he is called upon to stand and be faithful; to find what that is and to give oneself to it is life's highest joy. God speaks to us in conscience, eternity draws near in the sense of duty, and we should learn to live all our days in the light of those moments in which we are most vividly aware that this is so.

What of the second angel? His name is *Hope*. For eternity does not only summon us to responsibility, it heartens us with the assurance that our destiny is not confined within the limits of this life. It gives us the confidence that, though what we do here below may pass unnoticed by men, in so far as it is truly done it is taken up into the purpose of God. The frustrated good is not lost for ever, there is a Divine fulfilment for human failures, a realm where 'eternity affirms the conception of an hour.'

The Christian message is that eternity is not some vast land stretching beyond time, a region which we shall explore only after death. Eternal life is in the present, and in Christ we have access to it here and now. Its worth does not lie in the fact that it never comes to an end, but in the significance which it can give to even the passing moment. It is vitality, energy, and power, the life undying in the midst of time. Where it is, the assurance of final victory makes us masters of circumstance even now.

So, as the gate of eternity swings open and the two angels come forth together, let us welcome them equally. For they bring to us the assurance that he who serves God in this present time has his portion beyond time with 'the Divine and immortal and that which ever is.'

SIXTH SUNDAY AFTER TRINITY.

A Paradox of Responsibility.

BY THE REVEREND H. G. NEWSHAM, M.A., EDINBURGH.

'Bear ye one another's burdens, and so fulfil the law of Christ. Every man shall bear his own burden.'—Ga $6^{2.5}$.

If these two sentences were the utterances of two different men, representing two opposing points of view, they might be more readily understood. Here speaks the Christian Collectivist: 'Bear ye one another's burdens, and so fulfil the law of Christ that we love our neighbour as ourselves. Let the community become a true community, so that no member can fall on evil days, unemployment, sickness, accident, the infirmities of age, without being helped to bear his burden by the entire community.' And, on the other hand, here speaks the Christian Individualist, deeply concerned lest the splendid virtues of thrift, independence, personal responsibility, and initiative should vanish from a society whose members are imbued with the notion that their every burden, from the cradle to the grave, ought to be carried by anybody and everybody but themselves. 'No,' replies the Individualist, 'Every man shall bear his own burden.'

On the surface, it looks as if these are two contradictory points of view. But actually they are the convictions of one and the same Christian mind. Paul is convinced that both truths, though they seem to challenge one another to battle, must somehow dwell together, equally honoured. And this conviction of Paul's is peculiarly relevant to our contemporary situation.

Were Paul alive to-day, he would surely regard many of the social changes of the past century as fulfilments, which he could whole-heartedly applaud, of the Christian principle 'Bear ye one another's burdens.' The social conscience has been awakened. It would require many hours to enumerate the ways in which society assists us to-day, and helps to ease the strain, where once the individual would have been left to his own devices, to sink or swim. Indeed, the right way of looking at every economic and industrial activity is to see it as a bearing of one's own burden. Sentimental romantics sometimes talk about the glories of the simple life. 'Well, any such nonsense was knocked out of my head once and for all,' says Professor William Sewell, 'by my experiences of the "simple life" during four years in a Japanese internment camp.' He learned to assess at their true worth all the wealth of social services we far too readily take for granted, which are actually a highly complex system of sharing and bearing one another's burdens. Instead of fetching our own pails of water from the well, or digging our own wells in our own back yards, we merely turn a tap. By the help of unknown others, my burden of thirst is eased; and that simple instance will suffice for a hundred others.

Modern society is an elaborate structure of mutual aid. To recover that elementary truth is one of the urgent needs of our time. We all need a greater sense of privilege and of appreciation. The dustmen, the colliers and coalmen, the railwaymen, the postmen, the makers of our pots and pans, our boots and clothes, the bakers and shopkeepers—we should see this whole company through new eyes; they are shouldering a strain we could not possibly carry by ourselves. If we were left to shift for ourselves, the plight to which we would be reduced would be pitiful indeed.

One implication of this truth, which demands more widespread acceptance, is that this complex system of mutual aid is more delicately poised, and more intricately meshed and geared, than the most sensitive instrument. Therefore, for any part of the machine to go on strike, to down tools,

to cease its contribution to the social good, save for the most extreme and intolerable provocation, is to be guilty of grave irresponsibility and selfishness. We are all members one of another, not just in pious theory, but in solid and inescapable reality. We are bearing the burdens of others. Others are bearing our burdens. Therefore we have our duties diligently to sustain. We have our own burden of responsibility, of hardship; even, it may be, of temporary injustice, to bear, rather than imperil the whole.

On the other hand, this requires of the community a greater vigilance for the welfare of the parts; a swifter perception of the places where strain and friction are likely to develop, even before the sound of protest and revolt is heard. A skilled engineer detects the need for oil and for adjustment long before dangerous heat is generated, or the steady hum of the engine has changed to a sinister sound. All of which is easy to say, but much less easy to carry into practice. It means a keenly alert public opinion, not looking solely upon its own things, but upon the things of others; able to sit where others sit, and to feel upon one's own back the burdens being borne by others in radically different circumstances from our own. Who is sufficient for these things? Nobody, unless Christ enable and inspire him.

Thus far, we have been discussing the principle 'bear ye one another's burdens,' although already in the discussion there has sounded this other and, on first hearing, austerer note 'every man shall bear his own burden.' Let us listen to this other note, now, a little more intently.

Some children, it is said, had been told as vividly and carefully as possible in school the story of the 'Good Samaritan.' When asked to explain in their own words what the story was meant to teach us, the brightest member of the class stood up immediately and replied: 'This story of the Good Samaritan teaches us that if ever we get into trouble somebody should help us!'

So they should. But it is hardly the point of the Parable, any more than it is the first and foremost inference to be drawn from the magnificent precept, 'Bear ye one another's burdens.' Yet, as the youngster in the classroom revealed, it is possible to draw the wrong lesson. It is possible to think first of oneself as the recipient and not as the active helper. Hence the need of the amplifying word, so that we hear the challenge to become more eager to minister than to be ministered unto. Every increase in social services and in mutual aid and the mechanisms for bearing others' burdens, to our own great advantage, carries with it increased demand for individual responsibility and personal conscientiousness. Indeed, we must go further. *It must be emphasized that there are certain responsibilities which never can be delegated. There are certain burdens which none but you yourself and I myself can ever bear—since life is designed in just that way.* Should the precept of mutual aid and of bearing one another's burdens obscure this truth from society, then instead of increasing strength it will devitalize and enfeeble.

Consider, for example, the burden of conscience. Every man is responsible before God for the use he makes of his life, of his time, his opportunities, his gifts, and means. This is essentially what being a person implies, as distinct from being a thing or an animal. We have a rendezvous with God. God is He with whom we have to do. This means self-responsibility before God. We have a burden of judgment, of choice, of decision about right and wrong, good and evil, principle and expediency, which we cannot delegate to others. Others can advise. Others can reveal aspects of the matter which had not occurred to us. They can save us from idiotic ideas, for an idiot, literally, is the solitary and isolated individual. But, in the last resort, it must be my decision and nobody else's. Therefore, every real person must be prepared to be in a minority; must be prepared to stand alone with God against the world. He must bear his own burden of conscientious judgment. He must not consent to be but a unit in the mass mind, a mere straw in the prevailing wind. He dare not abdicate from his throne, handing the government of his reason and his conscience over to some dictatorship, secular or religious, or both; to some political power group; to some propagandist agency; or to some anonymous body called 'they' who pull all the levers and switch all the points. The peril of our contemporary society is the insidious spread of precisely such personal abdications. A million workers obedient to the whistle of a single individual or a small 'executive' committee! There was once a man who thought to wash his hands of the personal necessity of right judgment, and who said to a certain group of 'theys' who he imagined could bear the burden for him: 'See ye to it.' He was Pontius Pilate, Roman Governor of Judæa. 'Crucified under Pontius Pilate.'

Another sphere of personal responsibility, which cannot be delegated without disastrous loss, is that of home life, and the unique relationship of the parent to the child during its early and most susceptible years. It is human fatherhood which must reflect the Divine, or the mirror may be clouded and the image, ever after, dim or distorted. It is mother-love which must hint of the love of God, or life may be robbed of its rightful heritage. There is a mystery in the trinity of father, mother, and child, which no other human association, however excellent, however indispensable as an auxiliary, can replace.

Modern parents, as Acts of Parliament almost annually demonstrate, have many helpers to assist them in responsibilities they cannot conceivably carry by themselves for their children's welfare. But this only makes it the more imperative that the central things of all shall be accepted gladly and gratefully as a parental privilege not to be discharged by any other.

The knowledge of the good, the beautiful, the honourable, and excellent; the first glimpses of God in Jesus Christ; the first discernments of depths below depths in the Lord's Prayer; the beginnings of a lifelong love and zeal for the Church as the House of God; the awareness of an 'ought' overarching personal desires and

moods and inclinations; these it has pleased God to put into the care of a child's father and mother. Others can help us. But in these introductions to life's chiefest glories, its final meaning, its Saviour, Friend, and Lord, no others can quite make up for what a loving home can do, where Christ, too, is beloved.

Wherefore, the paradox of Paul expresses the profoundest wisdom. 'Bear ye one another's burdens; every man shall bear his own burden."

SEVENTH SUNDAY AFTER TRINITY.

The Ministry of Compassion.

BY THE REVEREND R. J. WEDDERSPOON, M.A., CHEAM, SURREY.

'But when Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.' —Mt 9^{36}.

How easy it is to lose patience with the multitude, to bewail its fickleness, and to deplore its follies! Here, in the authentic record of our Lord's own activities, is surely the corrective that must be applied when we are in any passing mood of disappointment or despair. When Jesus saw the multitudes it was compassion they evoked from Him. Not scorn, not bitterness, but compassion! If there be any persistent ministry we are called upon to exercise in His name, compassion must be at the heart of it, and compassion the secret of its dynamic energy.

Now compassion is a virtue that has to be very closely guarded, for it has to steer its way between the Scylla of sheer emotionalism and the Charybdis of an unpleasant Pharisaic superiority. It may exhaust itself in floods of tears, or it may have difficulty in disguising a subtle contemptuousness of spirit. When Jesus was moved by compassion we may be certain that it was a compassion from which all mere sentimentality had been drained away, and that no shade of contemptuous scorn was to be found in it.

Let it be affirmed straight away that this form of true Christian compassion is not easily maintained. Passing over the obvious and glaring cases where the multitudes of ordinary people have been used merely as tools to serve a dictator's arrogance, it is easy enough to point out that in lands where there is no dictatorship, and no controlling of the mass vote, there may be found also merely a contemptuous pity for people in the mass. America hails Mr. Eugene O'Neill as its greatest dramatist, yet a competent critic tells us that 'all his plays are contemptuous of people and denunciatory of human existence: a commination service without a hymn.' 'The world is futile, and so are its inhabitants. . . . Let us therefore drink ourselves to death if we have not enough courage to blow out our brains.' Such an attitude to life makes it impossible for the roots of compassion to find any welcoming soil. Coming to Europe the name of Jean-Paul Sartre has emerged, and his philosophy and novels alike have gained distinction. He is a figure to be reckoned with in the European scene. But when describing human beings he appears to be unable to conceal his disgust, and he leaves the reader with a sense of nausea. As for compassion, it seems to find no place at all. If the human race were indeed as he describes it, there would be little point in even trying to make any redemptive effort.

How easy even in our own land to-day to find occasion for scorn or satire as we survey the mass-prejudices and follies around us! How easy to lose the unguent of compassion, and make play instead with the whips of a leaping invective, and the scorpions of withering denunciation. The ever urbane and witty Mr. Harold Nicolson recorded for us his experiences after he had fought a by-election of recent date, and caused Mr. Ivor Brown to remark that in modern conditions Mr. Nicolson was a disappointing candidate. 'He disappointed the trainers and stablemen who entered him for the political City and Suburban, who nourished him, and guided him, and wrote his messages for him in a jargon very different from his own, who beribboned him like a prize steer, and walked him up and down to stand at doors and exude charm.' Is the multitude such, we ask, that it can only be reached by methods like these? Does it only react to cunningly devised propaganda? Is the highest level of human achievement reached by the publicity agent who pounces unerringly upon every approach to the human personality left unguarded by frailty, cupidity, or folly, and hurls his crackpot message into the centre citadel? Where in all this is the Christian message to come in, and how, disdaining these methods, are the Christian propagandists to prepare triumphal entry for the King of Kings? Small wonder that compassion, as Christ understood it, and exercised it, has to fight hard for its life in the modern scene.

Yet compassion is urged upon us alike by our Lord's words and actions, and by that desire for the welfare of the souls of men that ought to be the mark of the true Christian everywhere. However strong the temptation to cynicism or bitterness, we lose compassion only at a grave cost in effectiveness of service and power of influence. If there be no governing principle of compassion in our lives, then, whatever our outward profession of faith be, we are denying Christ just as completely as Peter ever did, and we can only warm our hands at the fire of a devitalized and debilitated religion. To put it another way, the worth of our Christian service can be accurately estimated by the amount of true compassion it displays, and that in turn depends upon the awareness of our imagination. Of course we have compassion when real need is presented to us, when we encounter physical suffering in those around us, or great and lasting sorrow. But our awareness is restricted to the glaring and the obvious. It is not so easily discerned that the more compassion still should be exercised when men and women live at the mercy of their emotions, lacerated by cupidity, driven by storms of passion, haunted by unclean desire, yet seemingly unaware. It is often those who are

least conscious of their need who require our compassion most. C. P. Scott, the famous Editor of *The Manchester Guardian* expressed his view of that new phenomenon, the giant sweepstake, with simplicity. He thought it dangerously demoralizing, and 'the most unfortunate people,' he said, 'are those who win the prizes.' There is a principle here to be observed. Compassion is sometimes more necessary towards those who win life's prizes, so-called, than towards those whose need is staring and clamant.

What caused Jesus to manifest compassion was the fact that He saw the multitude 'scattered abroad as sheep having no shepherd.' One does not require to look far to-day to discover a like state of affairs. What saddens us most is to witness the lack of a controlling purpose in so many people's lives. One of the wisest things J. B. Priestley ever said was in his *English Journey*, when he remarked that our fathers, whatever their faults, had 'a place of worship.' Now, he went on to say, so few people seem to have any place of worship. That was written some years ago now, but take as commentary on it this passage from a description of a new housing estate in our own day. 'The most pretentious building was the local pub. Not a friendly inn, but a modern type of Gin Palace, it provided the main forum of public opinion outside the almost empty church.' The almost empty church! Sheep having no shepherd! Does not this stir up within us the slumbering compassions, and, we may well go on to say, is not compassion after all the chief motive in any evangelism worth the name?

One can never forget that story of William Booth taking Bramwell, his son, then just a small boy, by the hand, and leading him on a Sunday evening through the swing doors of a foul-smelling East-end public-house in London to witness the poor besotted creatures who were huddled there in that noxious atmosphere. Pointing to the degraded crowd Booth then said to his son, 'Bramwell, these are our people. We can never rest until we win them. That will be your task and mine.' There spoke the authentic evangelist, and there was revealed the authentic Christian compassion. Conditions may have changed, and vice may now wear a semi-convincing camouflage, but the need is the same.

If we ourselves know Christ as the Way, the Truth, and the Life, how can we be other than compassionate towards those who are still without knowledge of the Good Shepherd? How dare we ever compromise with the great social evils that bar the way to Him? And how can we rest until the sheep are all gathered into His fold?

Here, then, for us in these days is a fine scriptural test. When we behold the multitude, the masses of people in our own land, we shall not be blind to the qualities they display and the self-sacrificing character of so many of their lives, but we shall equally note that in thousands of cases they have lost the way. We require no O'Neill or Sartre to sharpen the colourings for us. But—and here is the test—do we resign from our task in despair? Or do we retreat into the security of the Christian Church feeling ourselves to be among the elect? Do we contract out of further responsibility? Or is there awakened the great compassion that finds itself transformed into a mighty regenerating force, and is attested by the power of the Spirit?

Contributions and Comments.

The Parable of the Good Samaritan.

Additional Note.

In my article on this Parable in the March issue of The Expository Times, I argued on the usage of רֵעַ in Lv 19^{18} (H) that neighbour in the Lawyer's question to Jesus (Lk 10^{29}) meant only fellow-Israelite, and that Gentiles and Samaritans would be excluded. That it is no mere assumption that the strict legal connotation (and it was a lawyer who asked the question) of רֵעַ neighbour was still the same in the time of Jesus and later, is shown clearly in T. B. Baba Qamma 38b. There, there is a discussion on Ex 21^{35} 'And if one man's ox hurt his neighbour's (רֵעֵהוּ)'; it is expressly stated in the Baraitha (extra-Mishnaic Tannaitic teaching) on this, 'If the ox of an Israelite has gored the ox belonging to a Samaritan there is no liability.' This brought the Samaritan into line with the Gentile (M. Baba Qamma 4^{3}) in this matter. With regard to the ruling that the Gentile whose ox has been gored received no damages (cf. T. B. Baba Qamma 38a) there is another Baraitha that two commissioners of the Roman Government had thoroughly examined the Israelite legal practice, and commended it; this law, however, they queried. The date of this examination is apparently in the time of Domitian (cf. Graetz, *Geschichte* iv. 108). In this law there was insistence on the strict interpretation of רֵעַ as fellow-Israelite. As to the justification, and there was undoubtedly such in law and life, for this then and later (cf. T. B. Pes. 49b), we are not interested here. It was, of course, the Lawgiver's plain sense they followed; it was on Israel that the Book of the Covenant was binding. They would make no distinction between that Code and the rest of the Pentateuch.

But what interests us here is that this provides evidence for the connotation of רֵעַ on the Lawyer's lips (cf. also T. B. Baba Metzia, 32b on שׂוֹנְאֶךָ in Ex 23^{5} where the one 'that hateth thee' is understood to be a fellow-Israelite).

If the word used by the Lawyer were חָבֵר, it would make no difference, for in Targum Onkelos on Lv 19[18] חַבְרָא is used to translate the Hebrew רֵעַ. As to Hillel the Elder's dictum in T. B. Shab. 31a, it might be added that Haber here does not mean any fellow-man. We have to take the circumstances of the saying into account. The Gentile had rather flippantly asked Shammai, Hillel's colleague, to make him a convert to Pharisaic Judaism on condition that he taught him the whole Law while he stood on one foot. Shammai had rebuffed him. It was not in any case permissible for a would-be convert to impose conditions (cf. Tos. Demai 2[5]). Nothing daunted, the Gentile repeated the procedure with Hillel. Hillel replied, 'That which is hateful to thee do not do to thy Haber; this is the whole Law, the rest is commentary. Go learn.' (גמור, a verb used with reference to learning the Oral Law; cf. Gemara=Talmud; that Hillel did demand 'the commentary' is seen in a companion story to this in T. B. Shab. 31a, where a Gentile wanted to be accepted as a proselyte on acceptance of nothing more than the Written Law.) Hillel's reply was exceptionally clever, combining as it did a reference to Lv 19[18] with a mild rebuke. And the rebuke was there; this, he says in effect, is not the way Pharisees of the Hillelite school behave to their co-religionists. Good manners (דרך ארץ) is the essential of Pharisaic Judaism as Hillel understood it. As a Jew the erstwhile convert must be considerate to his fellow-Jews. And there is promise of acceptance; as a convert Hillel will be his Haber, Hillel the Prince in Israel with whom he has trifled. He, a poor new convert, the Haber of Hillel, for in rebuking him had not Hillel referred to him as one who will be his Haber. No wonder he converted him!

The word Haber is ambiguous, having several connotations, some more technical than others, and would need separate discussion; that it does not mean any fellow-man is clear from the use of it in the Targum on Lv 19[18] to translate רֵעַ fellow-Israelite. And it is Lv 19[18] that Hillel is paraphrasing in Aramaic. Hillel, however, could advocate love of one's (fellow) creatures; cf. M. Aboth 1[12]; but there he used the word בריות.

JOHN BOWMAN.

Leeds.

St. Matthew and the Gentiles.

WHEN reading the story of the Healing of the Man with the Withered Hand (Mt 12[9-21]), which was appointed for Mattins the other day, I was struck by the quotation from Isaiah which followed it, in which the Gentiles are particularly mentioned. It would appear that many people were healed on this Sabbath Day, and that all the cures were deliberately summed up by words which say: 'I will put my spirit upon him, and he shall shew judgment to the Gentiles. . . . And in his name shall the Gentiles trust.' Why was there that unusual emphasis upon foreigners in a book primarily devoted to the Chosen People themselves? And why did that quotation only come in the First Gospel?

For that very same reason! Just because the book is primarily Jewish in outlook, therefore it would be obvious to Jews that no countryman of theirs could be expected to allow himself to be put forward for healing by the Pharisees on the Sabbath. I submit that the Jewish leaders avoided breaking their Law in exactly the same way as Jews in this district do to-day, when they call in a policeman to light the fire on the Sabbath. I submit that it was a Gentile who was employed for the purpose of being healed, and that it was chiefly the Gentiles who were cured later on in the day.

And so from the first the very exclusiveness of the Jews begins to make Christ's work a world-wide ministry, in just the same way as it compelled Stephen and Paul in later days to turn to the Gentiles. No wonder, then, that the Gentiles are deliberately mentioned in this quotation!

K. M. BISHOP.

Manchester.

The Position of Romans in P.46.

THE order of the Epistles in the Chester Beatty Papyrus Codex of the Pauline Epistles to which Dobschütz assigned the designation P.46 is:

> Romans, Hebrews, 1 Corinthians, 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 Thessalonians.

The position of Hebrews which follows immediately after Romans is said to have only one parallel, namely in the minuscule 1919.[1]

The position of Romans in the lists of New Testament books varies. This may be due to differing principles, as when Marcion's list can be explained by reference to the length of each unit, allowing for his special preference for Galatians, which gives to it the leading place in his canon and by excepting the relative positions of Thessalonians and Ephesians, due to Ephesians taking the place originally occupied by Galatians.

J. Knox has suggested that Romans headed also the list in a Second Roll on which the Pauline letters were written, thus explaining the Muratorian Fragment as a copy of these two Rolls but in the reverse order. The suggested Rolls are:

> (1) Ephesians and Corinthians.
> (2) Romans, Thessalonians, Galatians, Colossians-Philemon, and Philippians.

This, of course, leaves Romans at the end of the list with Philemon appended to link it with the personal letters.

Local popularity influenced the order. The

[1] See an instructive note in F. G. Kenyon, *The Chester Beatty Biblical Papyri*, Fasc. III. p. xi. [Pauline Epistles Text]. W. H. P. Hatch writes on 'The Position of Hebrews in the New Testament Canon' in *Harvard Theological Review* [April, 1936].

P.46 list differs from the Muratorian in that Romans heads the former and is at the end (except for Philemon) of the latter, and in having Galatians preceding Philippians and Colossians whereas in the Muratorian Fragment it follows them. The P.46 list thus has four important Epistles leading its list of Paulines: Romans as one of the heads of a suggested two Roll list, as of great importance in itself and as written to a great centre; Corinthians as also belonging to a great centre, and maybe the chief Epistle in a local collection and given a preference in the list at Rome; Ephesians as written for an introduction to a Pauline collection, and as belonging to another important centre of early Christianity; Galatians as preferred by a Pauline enthusiast who by his emphasis had secured a dominating place for Paul in the New Testament Canon.

It is not forgotten that Hebrews has a significant place after Romans in P.46. It may well be that Clement having knowledge of the usages in other centres and also knowing the predilection of his own great Church at Alexandria for Philonic or fanciful interpretation and literature found by his advocacy a place for this representative work not only in this but also in the New Testament Canon.

Thus local usage plays an important part in the list. Some centres had copies that others had not. And progress in the building up of a list would vary in different districts. Eastern churches favoured Hebrews, and as an accepted work at Alexandria it had its claim heard.

The position of Romans in P.46 is not due to chronological order. Such a motive may have been at work in other lists. It may be in part accounted for by an eclectic method not unlike the method which produced the text of Alexandria. As P.46 provided a basis along with other Egyptian manuscripts for an edited text, so also it illustrated in itself a choice from other lists and was a factor in the final assembling of the New Testament books.

Variation may be due to accident. In the wear and tear of documents an epistle may be dropped or inserted (wrongly) from another list. The loss of leaves in the centre of P.46 allowed H. A. Sanders to suppose (wrongly) that a place might be found for Philemon. And if a few more pages at the beginning and end of the manuscript had been missing the position of Romans would have been in doubt,[1] as it is not regularly found as the first book in the lists.

E. Brady.

Douglas, Isle of Man.

A Note on ὀφθαλμοδουλία.

It is well known that this word, which occurs in the New Testament in Eph 6^6 and Col 3^{22}, is not found elsewhere at all, except in ecclesiastical writers. The meaning is, therefore, a matter for conjecture; and it is, perhaps, worth asking whether the regularly accepted conjecture is the best possible. Grimm-Thayer quotes Theophylact on Eph 6^6 as saying *μὴ κατ' ὀφθαλμοδουλίαν τουτέστι μὴ μόνον παρόντων τῶν δεσποτῶν καὶ ὁρώντων, ἀλλὰ καὶ ἀπόντων*, and refers to Stephanus' *Thesaurus* which says (*s.v., Tom.* ii., *col.* 1409D): 'Servitium gnavum et diligens, præsente hero: quasi Servitus ad oculum. Solet enim servos *ὁ τοῦ δεσπότου ὀφθαλμὸς*, ad labores acrius subeundos excitare, contra eius absentia, ignaviores reddere. . . . Sic Gallice dicitur *servir au doigt, et à l'œil.*'

This particular use of ὀφθαλμο- has always struck me as a little forced, needing, as it does, a quite cumbersome periphrasis to explain it: 'service [only so long as the master's] eye [is upon you].' Is it possible that St. Paul meant rather 'service such as can be seen by the eye,' and was contrasting it with a devoted inward attitude of the will, which the eye of man cannot see but which is the only thing that makes an external and visible action pleasing to the God who looks on the heart?

In either case, the ultimate meaning of the passages will be that work is to be done conscientiously, disinterestedly, and not merely for personal advantage; but it seems to me easier and more natural to interpret the ὀφθαλμο- part of the compound as referring to 'what the eye can see,' 'what is external,' than as meaning '*while* the *master's* eye is upon you'; and this interpretation fits the context perfectly in both passages (Ephesians: *ἀλλ' ὡς δοῦλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς, μετ' εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις*, Colossians: *μὴ . . . ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλότητι καρδίας φοβούμενοι τὸν Κύριον. ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις*).

C. F. D. Moule.

Clare College, Cambridge.

The Beginning of the Jewish Day.

I thank you for your kindly notice of my article in *The Jewish Quarterly Review* for April 1946, where I ventured to suggest that, *before the destruction of the Temple*, it would be quite natural to think of the day as beginning at daybreak, as in what are sometimes vaguely described as Old Testament times, and as emphasized in the daily routine of the Temple. Unfortunately *The Jewish Quarterly*, published in America, is not very accessible to English readers; but the matter should not rest there, it needs further investigation. After the first century A.D. there was certainly a change of attitude. The interest of the question lies mainly in its bearing on the chronology of the Last Passover in the Gospels, on which you published an article by me some years ago. Briefly, the conclusion was that the general attitude to this crucial question is vitiated by failure to recognize the important place which

[1] F. G. Kenyon felt that it was reasonable to place Hebrews among the Pauline Epistles as filling the required space; subsequently this was established by the discovery of the relevant pages.

the 15th day of the first month held in the Paschal celebrations. The Passover proper, with its distinct and solemn ritual, was kept on the 14th; but the 15th was distinctively the Feast Day, standing out as the 'Good Day,' the יום טוב in the Mishna, answering to the Greek ἑορτή; a day of more untrammelled festivity than the Passover itself (see Lv 23^6, Nu 28^{17}), though it shared that honour with the last day of the feast, the 21st of Abib. The Passover could not be eaten after midnight on the 14th; when its celebration was concluded, they had until daybreak to burn the remnants. It would be quite natural that in this interval Judas might be supposed to be going out to make purchases for the feast which followed (Jn 13^{29}). The scruples of the Jews about entering the Prætorium on a Festival-day would be quite natural. The obligations of such a day differed from those of the Sabbath 'only in the preparation of necessary food'; see in the Mishna Betz 5^2. Nor is the phrase 'but that they might eat the passover' (Jn 18^{28}), over which commentators have boggled, really out of place on what was the chief Feast-day of the whole Paschal period. Incidentally we note that the Synoptists have no doubt that the *Last Supper* was eaten on the proper Passover day (Mt 26^{17}, Mk 14^{12}, Lk 22^7). Even St. Luke, whose record of our Lord's desire to eat the Passover with His disciples has been strangely interpreted as pointing to an unfulfilled desire (22^{15}) has no doubt on this head. And if the question is raised whether we are to prefer the chronology of St. John or the chronology of the Synoptists, we ought to be very clear first whether there is any real discrepancy between the two. In fact, St. John gives no chronology between the very definite note of time in ch. 12^1, that Jesus came to Bethany six days before the Passover, and ch. 19^{14}, where the Crucifixion is assigned to the day before the Sabbath. There are no precise notes as to the various stages of the Feast.

As to the position occupied by the 15th of Abib, it is very striking, in descriptions of actual celebrations, for example, in Ezr 6^{19-22}, what a marked distinction is made between the solemnities of the Passover (proper) on the 14th, and the keeping of the Feast of Unleavened Bread which followed from the 15th to the 21st inclusive as a time of feasting and rejoicing; and yet all was part of the Feast of the Passover in the inclusive sense. See also 2 Ch 30^{15-22} 35^{1-17}. Can we have further evidence from the first century A.D.?

P. J. Heawood.

Durham.

Entre Nous.

Mr. Porritt, Journalist.

Right at the beginning of his new book *More and More of Memories* (Allen & Unwin; 12s. 6d. net) Mr. Arthur Porritt tells us that the book was the result of an accident. On a Saturday in 1935 he was run down by a taxi-cab when he was crossing the road. The result was a fracture at the base of the skull and the curious consequence of this was that his memory became 'out of focus.' Things that happened in his early childhood became crystal clear while the immediate past and the present were hazy and nebulous. This set him perforce remembering, and remembering set him writing. We who read this book can only say that it was a most fortunate accident. Mr. Porritt is a journalist, who was editor of 'The Christian World.' The first lesson that a journalist must learn is to be interesting, and certainly no one has ever compiled a more interesting book of memories. Mr. Porritt has touched life at many points and simply to run one's eye down the index of the book is to take a walk among the great ones in almost every sphere of life in the past generation.

The book is packed with the most vivid *obiter dicta* of the great. He tells us of C. P. Scott's ideal of a newspaper in which 'criticism is free but facts are sacred'; of Dr. Thompson, the late Master of Trinity and his caustic epigram, 'We are none of us infallible, not even the youngest of us'; of 'Punch' saying of Robertson Nicoll that he was 'the most successful Christian of his time'; of Sir Wilfred Grenfell saying that his 'idea of serving Christ was to take a cup of milk to a sick child on the Labrador'; of the New York journalist who, having interviewed Dr. Van Dyke, said of him that he was the only man he had ever met who could strut sitting down; of Lord Birkenhead saying with a certain wistfulness, 'How much better is life, and how much more paying it is, to be blameless than to be brilliant'; of Lord Salisbury who 'had great faith in time and very little in heroics'; of G. K. Chesterton, saying to the lady who proferred him a white feather during the first World War and who asked him, 'Why aren't you out at the front?' 'Madam, if you will look at me sideways, you will see that I am.'

Sometimes the great figures of the rather more distant past pass across these pages. George the Third, having accepted very reluctantly, an oft-repeated invitation to visit Mr. Whitbread's brewery, made a note 'to remember to forget to ask old Whitbread to dinner.' John Bright said of a certain politician whose probity he doubted, 'while he might walk upright before his God, his attitude before his fellow-men was apt to be *slantindicular*.' It is something to have rescued so highly expressive a word from oblivion. There is a lovely cricket story (attributed to Dr. James Moffatt) about C. L. Dodgson, whose *alter ego* was Lewis Carroll. During a conversation on cricket, throughout which he had been hitherto silent, Dodgson volunteered the information, 'I played

cricket only once and then I only bowled one ball, but they told me that if it had gone far enough it would have been a wide.' There is a characteristic glimpse of Queen Victoria. In the evenings she had the habit of making one of her ladies-in-waiting read to her from the Old Testament. The readings always turned the Queen's thoughts to her memories of Albert and always finished in tears. Greatly daring one of her maids of honour suggested that instead of making her feel so sad the stories should make her think of the joy she would have in meeting in heaven the great figures of the Bible—Moses, Abraham, Jacob, Solomon, David; whereat the Queen interjected regally, 'No, no! I will *not* meet David.'

There is a very interesting chapter on Dr. James Moffatt whom Mr. Porritt knew well. Moffatt wrote Porritt a letter telling him of an engagement he had fulfilled in America. 'The night's programme was: Supper at 6.0; Prayer Meeting, 7.0–8.0; Groups for Bible Study, 8.0–9.0; one of which I addressed as seriously and devoutly as I could, only to find, mark you, they were all to meet at 9.0 in the large hall for the climax of the evening—an exhibition of performing dogs! I've never had the honour of preparing an audience for that sort of thing ere now.' There is a characteristic story of Dr. Reavely Glover. He had gone to Yale to lecture and, because he was rather ill, the university authorities had courteously allowed him to terminate his engagement a month or so early. At the time the Oxford Group were having a conference in Washington. Dr. Buchman pleaded by letter and telegram and finally in person that Glover should attend it. Glover believed that to attend it would be a serious discourtesy to Yale who had allowed him to return home. He said so to Dr. Buchman. Buchman replied, 'But that is all right. You need not concern yourself on that point—I have sought guidance on the matter and God assures me that you can go to the Washington Conference with an easy conscience.' 'No,' replied Glover, 'that won't do for me, Buchman! My God is a gentleman, and I am *not* going to Washington.' He tells us of Bishop Gore saying grace at a City Banquet, 'God forgive us for feasting while others starve.'

This is a rich book. Open it where you will you will find pearls scattered through its pages. It is written by a man with the secret of happiness—a man who tells us he would not change his home, he would not change his parents and he would not change his life. The book finishes with a simple and lovely chapter called 'Credo' in which Mr. Porritt sets down his faith. The last paragraph of the book is, 'What Christianity, as I see it, can promise is a peace of mind that the world cannot give—that peace which passeth all understanding. The Kingdom of heaven is within us here—as is also the Kingdom of Hell. . . . A truly good man whose Christianity radiates from his life is the very best Christian advocate. . . . And I believe that wherever we find Truth, Beauty and Love we see God expressing Himself—for those spiritual values must be the attributes of the Father of souls, the fulness of glory we see reflected in Jesus Christ.' We cannot but be humbly and sincerely grateful to Mr. Porritt for sharing his memories and his faith with us.

WILLIAM BARCLAY.

Dr. Hastings and Mrs. Beeton.

The Rev. W. S. Handley Jones tells us in his book of essays, *It Crossed My Mind*, reviewed in another column, that he has just settled in a new house, and has been faced with the problem of arranging his books—which is a more difficult problem than you would think. Of course, if you do it on the merely mechanical principle and put books of the same size together it is not so difficult. But to arrange them on a logical plan and with regard to their subject matter is another thing. On the mechanical method you may have Bunyan cheek-by-jowl with Rabelais, or any other incongruity. So Mr. Jones tried to arrange his books with the sheep and the goats separate. But here there are difficulties. Does Walpole's Letters go into the 'History' shelf? Does Macaulay go into the shelf of essayists or that of historians? Does Chesterton rank as a philosopher or a humorist? But the greatest difficulty was that fascinating but monstrous volume, *Mrs. Beeton's Cookery Book*. Mr. Jones's wife insists on its being in the study because there is no room for it in the kitchen, and he is willing, for it is entrancing reading. Only, how on earth is he to classify it? At first he thought of putting it with Plato's *Republic* and More's *Utopia*, because Mrs. Beeton could only be realized in an ideal state. But the shelf would not bear the weight. Nor could he get it in with the natural science books or those on the Fine Arts, in both of which it would be at home. At last, when all the shelves were nearly full a niche was found for Mrs. Beeton at the end of a shelf which held Dr. Hastings' *Encyclopædia of Religion and Ethics*! But Mr. Jones was not happy about this, and it was only when he remembered some lines from *Paradise Lost* that his mind was eased:

When Adam waked, so customed; for his sleep
Was aery light, from pure digestion bred,
And temperate vapours bland. . . .

Of course! the relation between health and holiness, between innocence and good digestion, beautifully symbolized in the juxtaposition of Dr. Hastings and Mrs. Beeton. Religion and ethics associated with perfect cooking. And so Mr. Jones goes on to expatiate on the relations of soul and body!

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